CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, DECEMBER 19, 1840. NO. 1055.---VOL. XIX.—NO. 51.

RELIGIOUS MISCELLANY.

BEGGARY—PAUPERISM.

We find in one of the numbers of the 'New World' for the present month, published in New York, a very good sermon on 'Beggary,' by Rev Orville Dewey, from which the following passages are taken.

'A man may carelessly put his hand into his purse and bestow a gift upon the poor applicant who meets him in the street or at his own door. To the giver it is a trifle; and he may scarcely think of it. But to the receiver it may be quite another thing. With him it may go far. But the question is, in what direction? It may go far to relieve him; but it may go far to increase his misery. It may go so far as to plunge him into the ditch, a brutalized and drunken wretch. You would think it inhuman to apply a direct force to hurl him there; but you may do the same thing as effectually by your careless, uninquiring, undistinguishing charity. There may then be an infinite contrast between the apparent value of the gift and its real effect. It is a trifle; and yet it may tell upon the deepest welfare of a moral and immortal being.

Let not this be said to be a visionary and extravagant statement of a very simple matter—a chance donation on the one hand, and on the other, the means which it affords to a miserable creature for once drowning his senses in oblivion. What is it that makes many a man a beggar, and sinks him to all the misery, and shame, and degradation of beggary? It is nothing in the world but reliance upon such giving. If he knew that on every application his case would be thoroughly sifted out; if he had a previous conviction that none would give him till they knew him, or knew his case, he would see that the trade was hopeless; he would go to work, and take care of himself; he might rise to reputability and wealth; and that single element of our social economy—indiscriminate giving—taken away, might make all the difference to him between squalid mendicity and honored competence—should I not say, between perdition and salvation.'

'If any one should suppose that my design is to harden your hearts against the poor, I may leave it to the very presence of a Christian temple, not to say to my well-known sentiments, to shield me from such an imputation. I know that there are deserving persons who wear the garb of beggary; it is for their very sake, in part, that I speak. I have no doubt that there are some such, who stretch out the hand to strangers, in the street. All I desire, is to make an earnest protest against indiscriminate charity—against giving in perfect ignorance of the private character and domestic condition of the applicant.

The truth is, there is needed in every city, a grand Commission on pauperism. Some means should be devised to save us from acting as we now do, in the dark. What more favorable state of things can be imagined, for the thriving of reckless and unprincipled beggary, than for a crowd of unknown paupers to be applying at the doors of the wealthy and well-off, and there receiving food, clothing and money? It offers the most tempting lure to improvidence, and the highest premium to duplicity.

The plan adopted in our sister city of Boston, is this. There is one central office. In this city, from its size, two or three would be required, whose commission should extend over certain defined limits. This office sells *tickets* of various values. With these, families, at their pleasure, provide themselves. And when the poor apply at their doors, they give them these tickets, directing them to the office, where, if they are needy and deserving, they will be helped. I do by no means intend, as I shall soon come to show you, to embrace all our duties to the poor in this summary process: but this method may be used in all doubtful cases. This plan, you will observe, brings the crowd of applicants under the eye of one, two or three persons, who will soon come to know them; whose business it will be to inquire into their circumstances, and to treat their cases at once with judgment and kindness. This plan, it is true, would involve some outlay at the first; but it would be an immense saving of expense in the long run; and what is more, it would be an immense benefit to the poor; for it would give to merit its due, and dismiss the unworthy to some better employment than beggary.

Under the present system I believe we little suspect the injury that we are doing to the poor. More than one instance have I known, and I am persuaded that they are multiplied to hundreds and thousands in this city, where the needy have first tried solicitation in real though temporary distress—where the distress has been relieved, and the applicants ought then to have gone to work. But finding the hand of indiscriminate charity stretched out—finding that they could go from door to door with some moving and plausible story—getting into their hands, perhaps, some paper with a responsible name, though it was designed to serve only a temporary purpose—they have gone on, down and downward; and sunk at last to the depths of beggary, vice, and ruin. And when the awful account is made up, does not their ruin, if not their guilt, lie at the door of our present blind administration of charity?'

'There are exceptions, doubtless; but generally speaking, beggary deserves to be regarded as an awful moral fact! It is pregnant with meaning. Its tattered garments are stamped with more, and alas! far other, than heraldic insignia. Idleness, improvidence and ruin are written upon every fluttering shred of its 'looped and windowed raggedness.' The victim at the *auto da fe* did not more certainly wear the garment of doom. Such a fact should not be passed by with ruthless neglect, nor should it be the subject of hasty shifts and expedients. It should fix the solemn attention of a moral and Christian people. The beggar is still our brother. He may be raised to honor on earth, and to happiness in heaven. But the ordinary treatment which he receives—reckless on the one hand and contemptuous on the other—is precisely fitted to sink him to infamy in this world and misery in another!

I must proceed therefore to say something further of the treatment to be bestowed upon the mendicant poor. Our duty in the case is not discharged by modes of formal charity. A human being needs something more at our hands than to be fed and clothed. His mind is to be cared for as well as his body. No care short of this can be of any essential service to him. Nay, every thing that comes short of this is pretty certain to injure him. And this care can be rendered only through acquaintance with him. We must go to him—we must speak with him—we must know him, in order essentially to do him any good.'

'We ought not to be willing indeed to depute the offices of philanthropy to others. If we *will* not perform them ourselves, we ought, it is true, to commission others. And in such case, I certainly think it is the duty of city congregations, to support 'Ministers at large.' But we ought not to be willing to resign the blessed labor of doing good to others. We ought not to be willing to do this by proxy. This moral charity it is, emphatically, that is twice blessed; it blesseth him that gives and him that takes. It may be a strong declaration, but I am inclined to say that the upper classes of society would be as much benefitted by this ministration of mercy, as the lower. In the zeal that is awakened at the present day, for improving the condition and character of the poor, we are liable to forget what improvement the opulent need to bring them to the standard of Christianity. Man looketh on the outward appearance, and sins that are enshrined in wealth, he cannot see; while vicious poverty lies before him in all its naked and squalid and disgusting misery. But it may be, that, in the sight of God, the vices of the rich, are as abominable and as dangerous too, as those of the poor. I say, as dangerous; ay, and more so; for if selfishness, indulgence and excess prevail in the higher classes, why shall not the example propagate itself downward, among those beneath, till it whelms the whole world in ruin?

It is certain that there is, between the welfare of these classes, a connection never to be overlooked in this country. The evils that result from our neglect of the lower classes, approach us in every shape that can appeal to our interests and our fears. They come upon us in the form of taxes. We are already paying hundreds of thousands in this city for pauperism and crime; and, if their progress is not stayed, the time is coming when we shall pay millions. If the three thousand drinking-houses of this city, and the 300,000 dollars of expense for pauperism and crime, and the many hundred thousands more in common charity, go on increasing, where is this to end, till it shall bring on us such burthens as those under which England is now groaning? This is a country too, in which the dependence of different classes on each other, is far more intimate than it is in any other. We cannot with the same impunity, neglect the lower classes as other countries may. The greatest tangible evils of the country at this moment, are those which come upon us through unfaithful domestics, servants, laborers, and agents of all sorts. And the greatest political dangers of the country spring from the upheaving resistance of the unthinking and uneducated classes against all lawful order and rule. But the real evils lie deeper—in that neglect of our duties of which we are all guilty. We must learn here a new lesson, and that is the great lesson of human brotherhood; we must fulfil the duties of this great relationship; or we cannot be a happy nation, if indeed we can long be a nation at all. There never was a people, to whom the great, peculiar law of Christianity was so commended, so urged and enforced by every consideration of duty and expediency and necessity as it is to us.'

With regard to the extent of this work of philanthropy which I have recommended, let me, in estimating it, direct your attention to the population and condition of our own city. It is computed that there are 6000 families in this city which, at one time or another during the year, are indebted to the hand of charity. Not to come short in our statement, however, let us suppose there are 10,000. But the whole number of families in this city cannot be less than 50,000 or 60,000. This leaves 40 or 20,000 families, who sustain the relation to the indigent of being able to help them, and especially to help them in the way that I propose. If, therefore, there be only in one fourth part of these families, i. e. in 10,000, but one person who will give one hour each Sunday to the proposed undertaking, the work will be done. Cannot the one fourth part furnish even one person who will perform this duty to his poor brethren? I know not. But this I know, that if but this proportion of our citizens could be persuaded to take the proper interest in those around them, a work would be done so glorious, that the world would look with wonder at the spectacle; the strong holds of wickedness would be broken up; our city would send forth the light of an example that would shine beneficently upon the country and upon all Christendom; and all men would exclaim—'these indeed are Christians! this is indeed a Christian city!'

One word more, and I will commit the subject to your private meditations. Are there not many among us who, when they survey their lives, feel a sad sense of deficiency in well-doing? Are there not some who are saying, 'what good thing shall I do?' To this inquiry I offer one specific field: I propose to you one family—one family now filled with wretchedness for want of nothing so much as of some good guidance and friendship. This chill wind of Autumn that sighs mournfully around their sad dwellings, but fitly tells the tale of their misery. Within, perhaps, they have no fire and little food: not a bed, probably not a table nor a chair. The children are but half clad; the mother—looks not like their mother, but like their keeper—so squalid, so desolate, utterly forlorn is she. And the father—*where is he?* Gone—fled from this house of misery, that has not the comfort of the wolf's lair, nor of the hen's brooding wing—fled from this abode, too dreadful for humanity, to some darker spot, where humanity's self may be lost in brutal intoxication. Oh! how many palaces of ease and splendor and luxury are there in the great cities of the world, where dwell one and another, sick, languid, dispirited and complaining, whom a frequent walk of mercy, in the bright, bracing air, to that desolate abode, whom the new interest excited by such an enterprise, whom the kindling sympathies of that blessed ministration, would at once restore to physical health, and regenerate to spiritual life!

REV. MR CLARKE'S LETTER TO THE UNITARIAN SOCIETY AT LOUISVILLE.

Mr Clarke's connection with his Society at Louisville was dissolved, at his own request, several months ago. On account of an understanding between him and them, when he left the city, that, in case they should be unable to find a minister to take his place, he would return and supply their pulpit for a while, he was willing to spare himself, at that time, the pain of delivering a farewell discourse, trusting for an opportunity of doing it to a future occasion. As, however, they succeeded in obtaining another preacher, which rendered it unnecessary for him to visit them again as he had conditionally promised, Mr C., on the 1st of October last, addressed to the Church and Society the excellent letter, from which we have taken the subjoined extracts. After some introductory remarks, in which he says, 'But now the time has come for me to take leave, and to offer the few final suggestions which may be permitted me in closing the pleasant intercourse which has subsisted between us during seven years,' he proceeds as follows:

'Such a moment, my friends, must, under any circumstances, be painful; in the present case I feel it to be one of the most solemn of my life. Human beings who have been in contact for years, are not like stones, piled together in a wall, to be separated without an effort. The heart will throw out sympathies as the vine extends its tendrils, and in the necessity of loving will embrace even dead stakes, or the cold rock. It is not to be supposed that a seven years intercourse between pastor and people can be broken without a pang. * * * *

But the present occasion calls to a more serious work than the indulgence of interesting remembrances. We have been associated together for a great purpose—how far has that purpose been accomplished? Have I declared to you the whole counsel of God? Can I take you to record to-day, as did Paul the elders of the church at Ephesus, that I am pure from the blood of all men? Have I, in my teachings and exhortations, kept back nothing profitable for you? Does the system of faith which I have taught you, contain the essentials of Christianity? To you and to me, these questions are of vast moment. If I have taught you the truth, then have I delivered my soul, and you are walking in sure paths—but if not, you are following cunningly devised fables, and at my hands will your blood be required. You are surrounded by those who will tell you that this last is the true state of the case—who will warn you that our system is another Gospel, no better than Deism, and will declare me to be a 'public propagator of Infidelity.' It is a light thing to be judged by these men's judgments. To be called hard names need not alarm us, for they have called the Master of the house Beelzebub, and the servant is not greater than his Lord. To be excluded from the communion of those who exclude one another, and of whom there are at this moment five denominations holding the same creed, who have scarcely more dealings with each other than the Jews had with the Samaritans, is not a very dreadful matter. But we are soon to be summoned before a more awful tribunal than that of man, to answer for our faith and our works, and looking forward to that bar it becomes us seriously to inquire whether our religion can prepare us to encounter it.

Have I then, brethren, in my preaching to you, kept back any thing profitable? 'Yes,' many around you will answer, 'he has. He has not, in the first place, given you correct notions of man or human nature. He has kept back the profitable doctrines of total and hereditary depravity, which are necessary to humble our pride, and make us feel how wretched and miserable we are without God's help. He has given you false ideas of the dignity of human nature, instead of telling you that without the grace of God we are utterly unable to do or think any good thing.'

If I have taught you any thing, brethren, which has lessened your humility—God forgive me—for humility lies at the root of all Christian virtues, and pride is their deadliest enemy. But I take you to record that I have not, in my preaching, made light of sin, but have spoken of it as the greatest of evils, the deadliest of woes, the deepest and hottest of hells. I have taught you that it was the great object of Jesus Christ to redeem us from *sin*, and that rescue from sin itself was a greater salvation than deliverance from the future punishment which is its necessary consequence. I have taught you that sin lies at every door, that none are free from its power, that the purest are spotted by its pollution, and that while the spirit is willing, the flesh is very weak. And if I have preferred to speak of sin in its details rather than in vague abstractions, if I have endeavored to bring home to each man his particular faults by a discriminating application of the law of Christ, it was in order to give a deeper conviction of the reality of guilt, and to prevent us from regarding it as a theological figment or a barren formula. If I have not told you that your nature was depraved, it was that you might not cast on Adam, or on Nature, or on the God of Nature the responsibility for your own disobedience. If I have not taught that you were totally corrupt, it was because I thought it as dangerous to think too meanly as too highly of ourselves, that if we believe ourselves utterly unable to obey God, we shall not feel ourselves accountable for not obeying him. If, in fine, I have kept back these popular doctrines, it was because I thought them neither profitable nor scriptural—because I knew that it was one thing to *talk* about our depravity and another thing to feel it—because I saw that those who are the loudest in maintaining man's utter corruption are at best *as* arrogant, self-conceited and dogmatical as those whom they oppose, and show far more of the exclusive spirit of the Pharisee than of the true humility which smites on its breast, saying 'God be merciful to me, a sinner.'

'But,' it will be said again, 'you have kept back other profitable doctrines. You have taught morality and not piety, works and not faith, you have not taught the necesity of a change of heart, of the new birth, of conversion. Your system is fatally defective here.'

Is it so, my friends? I take you to record, that on no point have I insisted more than on the necessity of conversion. Believing that we are not born religious, but that every person who becomes religious, must at some time *begin* to be religious, I have earnestly urged on you to begin this work at once. For the external morality of the world, founded on fashion and expediency, I have felt no respect and shown none. True goodness, I have taught you, could no more exist without piety than a tree can grow without a root. When the sun is risen with a burning heat, when the floods and storms come, every house not built on the rock of religious sentiment will fall, every plant having not itself the root of faith will wither. I have said that we *must* be born again—but I have taught you that there was nothing unnatural, nothing mystical in this change, nothing arbitrary, nothing irresistible in the influence which produces it, that God will not change us without our own consent or against it, that we must co-operate with him and work out our own salvation or we shall never be saved. I have taught you that this change was the beginning of religion, not the whole of it—that it was commencing the work, not doing it, and except we went on and completed it, it was of little use to begin. I have taught you that the beginning of religion, like all other beginnings, is memorable, that it is an important epoch in our lives, but that here as elsewhere, the end crowns the work, and that those who think because they are converted they have got religion, are like him who should suppose he had finished a journey because he had begun it. I have told you that rational opinions or orthodox belief; that to be able to give an account of our experience, to describe the process of our conversion, and [illegible] religion to belong to a church, or to be punctual to religious duties, are no evidences of a regenerated state of the soul. I have taught that the fruits of the spirit by which alone we can know it, are Christian sentiments—love, joy and peace—that keeping the commandments of God, walking in a Christian spirit, living under a sense of accountability to God and trust in God are its true signs—that, in short, the best proof of having been born is that we are now alive. And herein I believe I have only taught you what was profitable; for to suppose conversion the whole of religion, induces men to think religion can be attained at any time and so to feel safe in postponing it; to believe conversion an irresistible and mysterious change, makes them think religion beyond their power and so not feel guilty in being without it; and to consider any thing but our present spiritual condition the test of true religion leads them to rely on past experiences and look at what is behind, instead of laboring to perform present duties and striving for future improvement.

'There are other important doctrines, however,' continues the objector, 'which you have not taught—doctrines, not merely profitable, but essential to salvation. You have kept back the Trinity, and you have denied the divinity of Christ—you have degraded Jesus to the level of a creature.'

As regards the doctrine of the Trinity, my friends, it would be hard to say wherein it is profitable, except as a keystone to hold together the arch of orthodoxy. The practical influence of this doctrine can be very little, for it is confessedly a mere negation. One of its advocates long ago honestly confessed that 'we teach there are three persons in the Godhead, not because we have any thing to say, but that at all events we may say something.' If there be a purely 'negative system,' it is that of the Trinity. The only definition given of it is that it is *not* a belief in three Gods, and yet *not* merely a belief in three distinctions or modes or relations in one God. It is an impalpable and shifting shadow, a confessed mystery or something not revealed, unexplained and inexplicable. Of such a doctrine as this, the practical influence can be little except to confuse and mystify the intellect, and instead of the Deity made known in Scripture, to erect an altar with the inscription 'To the unknown God.'

As regards the divinity of Christ, I believe I have kept back nothing profitable—nothing which can increase your reverence for his character, your faith in his teachings, your reliance on him as a mediator and Savior. I have taught you that he was divine by his office, by his life, by his character. I have constantly affirmed that God was in Christ reconciling the world unto himself—that all his words were given him by God to speak—all his actions given him by God to do—that his life and character was a revelation of God, that he was the brightness of God's glory and the express image of his person, and he that has seen him has seen the Father, because the Father was in him and he in the Father. I believe he was a divine man not a human God. I believe that he was the first born of every creature, and God is not a creature; that he was tempted, and God cannot be tempted—that he died, and God alone has immortality; that he was seen by thousands, and no man hath seen God at any time. I do not believe him God, but the Son of God, the image of God, the fullness of God, the manifestation of God. His divinity is not of origin, of nature, of essence, but of character, of manifestation, of office. What profit have those who believe Christ the supreme God over our faith? Do they listen to his words as the very words of God? So do we. Do they look on his actions as the works of the Almighty? So do we. Do they regard his character as the character of God himself? So do we. Do they trust altogether in him for salvation? So do we—believing that he can save to the uttermost all who come to God through him.

'But how can you trust in Jesus Christ,' we may be again asked, 'since you do not believe in his atonement? Herein your system is most defective. If you do not preach the atoning sacrifice of Christ, you omit the great and fundamental doctrine of Christianity. You might as well give up the Bible at once as give up the atonement.'

Thus have I often been addressed. But I believe that I have kept back from you nothing profitable concerning the atonement of Christ. I have taught you that Christ died to reconcile man to God—not God to man; that he died for our sins, the just for the unjust, to bring us to God, not to bring God to us; that his death was necessary to our salvation, not because God could not forgive the penitent without a victim, but because men would not repent except their hearts had been melted by the great spectacle of Calvary. It was not the purpose of the death of Christ to reconcile jarring attributes in the mind of God, to make peace between his justice and his mercy, for there can be no discord in the Perfect Spirit. We believe that Christ died, not merely to manifest God's mercy to the penitent, but to make us penitent by the sight of that mercy, to overcome our evil with his good, to draw us to himself by cords of ineffable tenderness. We say 'Herein is love, not that we loved God, but that he loved us—that while we were sinners Christ died for us—and we love him, because he first loved us.' Is there any thing wanting in this view to the peace of the soul? Is there any thing in the view of the mercy *bought* by Christ to outweigh that of the grace freely *given* through him? Is there any thing to move the heart in that scholastic scheme by which the inflexibility of the law is got over, and the Omniscient relieved by a happy expedient from a legal difficulty? All that makes the common doctrine of the atonement so dear to the Christian heart is the confidence which it inspires that notwithstanding our sins God will pardon us if we will trust in him through Christ. We feel that our view gives us the same confidence. We, as well as those who differ from us, plead the promise in the blood of Christ—we cling to the assurance that God loves us even while we are sinners—that if we will trust in him, that trust will bring us near to him, will purify and redeem us. We feel that it is not the technical, the theological part of the atonement which is valuable. It is the view which it gives us of the love of our Heavenly Father which works mightily on the heart to soften and change its stone into flesh.

I do not think, my friends, that I have kept back any thing profitable to you in the other views which I have presented of Christian doctrine. I have not made my preaching terrific with descriptions of future punishment, nor sought to produce an excitement of feeling by kindling up before you the flames of Hell. However great may be the impression produced for the time by such preaching, it is not lasting, because men do not really believe what they hear. If they did they would never smile again, and earth would be to them as a tomb. But they turn away from the pictures of a God of wrath, and see in nature and in the Gospel and in the dictates of their hearts, the smiles of a Heavenly Father. I have sought to make you feel the solemnity of life, the serious nature of our earthly probation, with the immense consequence it involves. I have set before you the judgment to come, and sought to make you feel that it is a fearful thing to fall into the hands of a God of love whose love we have despised, and to go before a Savior whose tenderness we have trampled under our feet. And I judged the impression so made to be more profitable because more lasting. * * *

And now, dear friends, I bid you farewell. Vain is the attempt to express the feelings which crowd into my breast in this moment. I am taken from you in presence but not in heart. Wherever I am, whatever I do, I cannot ever be indifferent to your welfare. In my thought, and in my prayers I shall always remember you. And you will not forget me when you meet in the house where I have so often spoken to you, and come around the table where I have broken for you the bread and poured out the wine in memory of a dying Savior.

May God almighty bless you with all spiritual blessings in Christ Jesus. May he endow him who ministers to you in holy things with zeal, fidelity, wisdom and utterance. May he be gentle among you, even as a nurse cherisheth her children, and being affectionately desirous of you, be willing to impart, not only the Gospel of God, but his own soul. May you be built up in numbers, and in a good spirit, and in love for one another, and be presented to Christ, a glorious church without spot or wrinkle. May you live and die in peace, and may the God of love and peace be with you forever. Amen, and Amen.

Your friend and brother,

JAMES FREEMAN CLARKE.

[From the Monthly Miscellany.]

AN INCONSISTENCY.—BLOOMFIELD ON ST. JOHN.

In turning over the volumes of Bloomfield's Annotations on the New Testament, I find a very instructive contradiction. In his 'Introduction to the Gospel of St. John,' he asserts that that Evangelist wrote for the purpose of sustaining some of the highest doctrines of Orthodoxy, and attempts to prove it thus.

'And first, as far as respects the *person* of Jesus, there cannot be any more manifest proof of his *divinity* than that which is drawn from the *religious worship* which he has expressly *claimed to himself*, in John v. 23. 'That all men should worship the Son even as they worship the Father. He that worshippeth not the Son, worshippeth not the Father.' Never could Jesus have so spoken without blasphemy towards God, if he had been a mere man, or a being inferior to the Deity. For he evidently ascribes to himself a parity and equality of majesty and dignity with the Father, while he requires of men the same religious worship, &c. &c.'

This strong assertion is built on a misquotation of the verse, which says *honor*, not *worship;* and the writer knew very well that the original word does not mean *worship*. But for the sake of an argument he thus falsifies the text!—When we come to his comment on the text itself, what do we find? As follows:

'v. 23. *ina pantes—patera*. What kind of honor is here meant, plainly appears from the words *ton logon akouon kai pisteuon to pempsanti*, [he that heareth my word and believeth on him that sent me]; namely, to admit him as the Messiah, Messenger of God, and Interpreter of His will, and consequently to yield assent to the doctrines commanded by him in the name and at the command of God, and render obedience to all the moral injunctions of his religion.'

Nothing can be more just than this. But it is in direct opposition to the former paragraph. How is this to be accounted for? What excuse shall we find for the perversion of Scripture in the first extract, by a man who thus shows that he knew what is the true interpretation? H. W. JR.

WEST INDIAN EMANCIPATION.

We give below some extracts from Dr W. E. Channing's recent work on 'Emancipation,' which he was prompted to write, as we learn from his 'Introductory remarks,' by the accounts given him of the emancipated British Islands, by Joseph John Gurney, a distinguished minister of the Quaker denomination, who visited Dr C. after his return from the West Indies, and subsequently transmitted to him his 'Familiar Letters to Henry Clay,' describing a winter in those regions.

'At length a report of West Indian Emancipation has reached us, to which some heed will be given; and it is so cheering, that I should be glad to make it more extensively known. We have had, already, faithful and affecting accounts of this great social revolution; but coming from men, who bear an unpopular name, they have received little attention. Here we have the testimony of a man in no way connected with American Abolitionists. In his long residence among us, Mr Gurney has formed almost this party, whether justly or wisely I do not say. The fact is stated, simply to prevent or remove a prejudice from which he ought not to suffer.'

After quoting largely from Mr Gurney's book, Dr Channing proceeds to offer remarks on several topics suggested by its contents.

'The first topic suggested by our author, and perhaps the most worthy of note, is his anxiety to show that Emancipation has been accompanied with little pecuniary loss, that as a monied speculation it is not to be condemned. He evidently supposes, that he is writing for a people who will judge of this grand event in history by the standard of commercial profit or loss. In this view, his simple book tells more than a thousand satires against the spirit of our times. In speaking of West Indian Emancipation, it has been common for men to say, We must wait for the facts! And what facts have they waited for? They have waited to know, that the master, after fattening many years on oppression, had lost nothing by the triumph of justice and humanity; that the slave, on being freed, was to yield as large an income as before to his employer. This delicate sensibility to the rights of the wrong doer, this concern for property, this unconcern for human nature, is a sign of the little progress made even here by free principles, and of men's ignorance of the great end of social union.

What is the great end of civilized society? Not coffee and sugar; not the greatest possible amount of mineral, vegetable, or animal productions; but the protection of the rights of all its members. The sacrifice of rights, especially of the dearest and most sacred, to increase of property, is one of the most flagrant crimes of the social state. That every man should have his due, not that a few proprietors should riot on the toil, sweat, and blood of the many, this is the great design of the union of men into communities. Emancipation was not meant to increase the crops, but to restore to human beings their birthright, to give to every man the free use of his powers for his own and others' good.

It is to be desired, that those among us, who groan over Emancipation, because the staples of the islands are diminished, should be made to wear for a few months the yoke of slavery, so as to judge experimentally whether freedom is worth or not a few hogsheads of sugar. If knowing what this yoke is, they are willing that others should bear it, they deserve themselves above all others to be crushed by it.

Mr Gurney however maintains, that the master has nothing to fear, that real estate has risen, that free labor costs less than that of the slave. All this is good news and should be spread through the land; for men are especially inclined to be just, when they can serve themselves by justice. But Emancipation rests on higher ground than the master's accumulation, even on the rights and essential interests of the slave. And let these be held sacred, though the luxury of the master be retrenched.

I pass to another topic suggested by Mr Gurney's book. What is it, let me ask, which has freed the West India slave, and is now raising him to the dignity of a man? The answer is

most cheering. The great Emancipator has been Christianity. Policy, interest, state-craft, church-craft, the low motives which have originated other revolutions, have not worked here. From the times of Clarkson and Wilberforce, down to the present day, the friends of the slave, who have pleaded his cause and broken his chains, have been Christians; and it is from Christ the divine philanthropist, from the inspiration of his cross, that they have gathered faith, hope, and love for the conflict. This illustration of the spirit and power of Christianity, is a bright addition to the evidence of its truth. We have here the miracle of a great nation, rising in its strength, not for conquest, not to assert its own rights, but to free and elevate the most despised and injured race on earth; and as this stands alone in human history, so it recals to us those wonderful works of mercy and power, by which the divinity of our religion was at first confirmed.

I pass to another topic, suggested by Mr Gurney's book. According to this and all the books written on the subject, Emancipation has borne a singular testimony to the noble elements of the negro character. It may be doubted, whether any other race would have borne this trial, as well as they. Before the day of freedom came, the West Indies and this country foreboded fearful consequences from the sudden transition of such a multitude from bondage to liberty. Revenge, massacre, unbridled lust, were to usher in the grand festival of Emancipation, which was to end in the breaking out of a new Pandemonium on earth. Instead of this, the holy day of liberty was welcomed by shouts and tears of gratitude. The liberated negroes did not hasten as Saxon serfs in like circumstances might have done, to haunts of intoxication, but to the house of God. Their rude churches were thronged. Their joy found utterance in prayers and hymns. History contains no record more touching, than the account of the religious, tender thankfulness which this vast boon awakened in the negro breast. And what followed? Was this beautiful emotion an evanescent transport, soon to give way to ferocity and vengeance? It was natural for masters, who had inflicted causeless stripes, and filled the cup of the slaves with bitterness, to fear their rage after liberation. But the overwhelming joy of freedom having subsided, they returned to labor. Not even a blow was struck in the excitement of that vast change. No violation of the peace required the interposition of the magistrate. The new relation was assumed easily, quietly, without an act of violence; and, since that time, in the short space of two years, how much have they accomplished? Beautiful villages have grown up. Little freeholds have been purchased. The marriage tie has become sacred. The child is educated. Crime has diminished. There are islands, where a greater proportion of the young are trained in schools, than among the whites of the slave States. I ask, whether any other people on the face of the earth, would have received and used the infinite blessing of liberty so well.

I shall advert but to one more topic suggested by Mr Gurney's book; I refer to the kind and respectful manner in which he speaks of many slave-holders. He has no sympathy with those, who set down this class of men indiscriminately as the chief of sinners, but speaks with satisfaction of examples of piety and virtue which he found in their number. By some among us this lenity will be ascribed to his desire to win for himself golden opinions; but he deserves no such censure. The opinion of slave-holders is of no moment to him; for he has left them forever, and returns to his own country, where his testimony to their worth will find no sympathy, but expose him to suspicion, perhaps to reproach. Of the justice of his judgment I have no doubt. Among slave-holders there may be and there are good men. But the inferences from this judgment are often false and pernicious. There is a common disposition to connect the character of the slave-holder and the character of slavery. Many at the North, who by intercourse of business or friendship have come to appreciate the good qualities of individuals at the South, are led to the secret if not uttered inference, that a system sustained by such people can be no monstrous thing. They repel indignantly the invectives of the Abolitionists against the master, and by a natural process go on to question or repel their denunciation of slavery. Here lies the secret of much of the want of just feeling in regard to this institution. People become reconciled to it in a measure by the virtues of its supporters. I will not reply to this error by insisting that the virtues, which grow up under slavery, bear a small proportion to the vices which it feeds. I take a broader ground. I maintain that we can never argue safely from the character of a man to the system he upholds. It is a solemn truth, not yet understood as it should be, that the worst institutions may be sustained, the worst deeds performed, the most merciless cruelities inflicted by the conscientious and the good.'

For the Register and Observer.

WHAT MORE CAN BE DONE BY US AS A DENOMINATION, FOR THE GREAT TRUTHS AND PRINCIPLES OF UNITARIANISM? NO. III.

Messrs Editors,—Having spoken of the wants of our denomination, and the nature and necessity of some new and combined action, I will devote this paper to the consideration of what kind of combination, as it seems to me, may be successfully applied by us to advance our denominational interests and through them the interests of Christianity. First, however, let us see how the matter stands in regard to our present condition. To a certain extent, the social element is developed already. We have our American Unitarian Association, embracing the whole body, valuable in its place and productive of great good. Then there is the Berry Street Conference, occupying another important place, and where good influence is annually felt by those who assemble in our goodly city in the Anniversary week. Our Sunday Schools, too, are leagued for effect, and success crowns the league. And, though last named, surely not the least, are the various ministerial Associations, found all over our land, wherever there are enough of our brethren in convenient vicinage, for such association. All these are exerting a wholesome influence, and give great strength to the body, but there exist among us wants which they do not and cannot reach. With the exception of the Sabbath School Association, these are merely *clerical*. And although it cannot be denied that through the clergy an indirect, but certain good is derived to the great body to whom they minister, yet it seems clearly evident that we need a *lay* representation to awaken in our Churches such a *lay* interest and effort as are witnessed in other bodies. The time has gone by when the Clergy were the Church, or the sole representatives of it. Society has taken out of the hands of the Clergy much of what once was sacred to them. I make no complaint of this—I rather rejoice in it—only I wish that they may be able in this to give a good account of their work.

The great lack, then, as it seems to me in all our associations, is, that the Laity—the great body of our brethren,—have no sensible tie to hold them, and no proper methods of manifesting their attachment and interest. Besides, the number of our ministers is not small, who are so dissatisfied with our outward movements, that they stand aloof altogether. And they object, I think, not on the ground that the social principle is a bad one, but that it is not rightly applied. That it has not been applied with entire success, no one will think of denying. That it may be, is, I think equally clear. Surely if our faith is what we believe it to be, it only needs that the elements of it be duly harmonized to make it potent. All we want is, that men should see it, and know it and feel it, and we are sure it will become the power of God unto salvation to as many as receive it.

It does seem to me that this may be done; that measures might be adopted among us by which the attention of the community would be arrested, by which our congregations, now separate and isolated, unknowing and unknown, unsympathizing and unhelping, may be brought together, made acquainted, and induced to put forth together in one spirit and with one heart, the energies which now lie dormant for want of somewhat to call them forth, or are exerted but impotently for the general good, because separately exerted. Let this be done—let the body of our congregations be roused to some concerted action, by which they can help each other and scatter the beams of their light into the benighted portions of our land, and a better day will dawn upon us and Truth. We shall then occupy the place we ought, as holding the faith once delivered to the saints, that of *pioneers*, and not the *reserve*. Then will light arise, and our churches will be invigorated, and many new ones spring into being. Then will there be an increased demand for laborers, and the demand will produce the supply. God will raise up new laborers for the new harvest-fields which shall crown our Zion and gladden the hearts of her children, as the reaper puts in the sickle and gathers the rich sheaves unto eternal life.

And how can we bring about a combination, productive of such glorious results? Not by talking and writing and preaching about it and wishing for it alone; but by *doing something and at once*. And to this end let us go a little into detail. The first thing is to bring out the Laity. Let there be, (suppose) a General Convention, or Conference, or Association, no matter what you call it—embracing the whole of the churches, which shall meet in some central place biennially, or less often, composed of the clergy, and lay delegates, chosen from the church and body of our congregations, which shall have a general oversight—not ecclesiastical but one of polity—over all our Churches, and which shall, along with suitable public exercises from day to day of its session, hear reports from various parts of the country, and devise measures of general interest, such as Schools, Missions, Tracts, etc. etc.

Subsidiary to this, let each state where there are enough—and if such a plan were adopted it would not be long before every State in the Union would fall under this category—form a State Conference or Association, for similar purposes, composed in the same way—viz., of the ministers and lay delegates from our congregations. Let this body meet *annually*, and remain in session several days, holding on each day public services, and hearing reports, and *ad interim*, hearing reports from each parish within their precints and devising ways and means for their prosperity.

Auxiliary to these come the County or District Associations, meeting quarterly or monthly, as the case may be, and sustaining the parent institution.

These are but the main points of a rough plan. The filling up I leave to those who feel sufficient interest in the subject to give it the attention it deserves.

I will defer my concluding reflections until next week. SCRUTATOR.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 19, 1840.

'COME OVER INTO MACEDONIA AND HELP US.'

It is our duty to labor to extend our faith. Zeal, though not a test of truth, is a good test of the depth and sincerity of our convictions, and of the importance we attach to the truths of which we profess to be convinced. It is a good test of the efficacy of our system of faith. If that system do not make us zealous, if it do not awaken in the heart a desire, and produce in the conduct efforts, to extend it, it is pretty conclusive evidence that there is some defect, something wanting in the system.

The circumstances which test the efficacy of any system of faith, and the power of the personal religion founded upon it, are various. No test is more commonly appealed to by the advocate of any particular system than its efficacy in affliction and its power to support in the hour of death. But this test is essentially defective. There are others more important and conclusive. Affliction and death are involuntary circumstances. We do not seek them. They come upon us often against our wishes, and always without our efforts, and when they do come, we naturally fall back upon whatever support or comfort religion can afford. Our voluntary effort, what religion, when we are in health and strength, makes us wish and voluntarily and resolutely strive to accomplish, this is a better test of its efficacy. Zeal during life, therefore, is a better test than calmness and peace in the hour of death. It is not a perfect and unequivocal test. It may often spring from temperament rather than from principle, and result not so much from faith as from a natural ardor of disposition and feeling. Still, when a denomination are, as a denomination, cold, languid, indifferent, lukewarm, relax in their efforts, suffering their weak and feeble societies to die out for want of a little aid and sympathy from abroad, making little or no associated effort, permitting all their institutions for the diffusion of truth and the advancement of their opinions to have only a struggling and inefficient existence, when this is the case, there is reason to apprehend that there is something wanting in their system of faith, that it cannot take strong hold of the heart, and impress it with a deep conviction of its inestimable worth and importance, a conviction that shall impel those who embrace it to shrink from no labors, efforts or sacrifices, in its behalf—The Apostle says 'it is good to be zealously affected always in a good thing,' and what good thing can we put in comparison with *truth*, with that which to us is 'the faith once delivered to the saints.' Surely if we are not zealous in the support and advancement of our religious opinions, our particular faith, that which to us is Christianity, we declare one of two things; either that we doubt about our opinions, that we are not quite certain whether they are Christian truth, or that we do not deem them important, i. e., that they do not awaken in our hearts any deep and strong interest. The inference fairly is, if they do not awaken such an interest, that they are not Christian truth, that they do not embody the spirit of Christ's instructions.

The zeal which it awakens in its behalf may then, to some extent certainly, be taken as a test of the efficacy of any system of faith. If we make no efforts, concert no plans, provide no means for the diffusion and extension of our faith, we virtually declare to the world, that it is not worth diffusing. We abhor intolerance and spiritual pride, and exclusion. We abhor that spirit which sees no Christianity beyond its own creed, and no purity, goodness, piety beyond its own sect, and denies salvation to all not embraced within its pale. But we abhor equally, if any thing we more abhor, that cold indifference, which hypocritically baptising itself charity or liberality, looks apparently with equal satisfaction upon truth and error, and refuses to do any thing to break the bondage of the one, or enlarge the kingdom of the other. But is it necessary to be in one or the other of these extremes? Must zeal always degenerate into intolerance, or liberality into indifference? Can we not believe in the truth and importance of our opinions without consigning to perdition all who do not embrace them? Can we not maintain the innocency of involuntary error, and admit that there is saving faith among all Christian sects, without admitting that it is of no importance what men believe, or what views of Christianity most widely prevail? Certainly we can. There is no incompatibility between zeal and charity and no necessary connexion between liberality and indifference. We believe that our religious opinions, the great truths and principles which the Unitarian denomination [illegible] knowledge, we believe them to be important, simple, intelligible, scriptural, meeting the wants of the human soul, and satisfying its highest aspirations and desires. We know that there are many ignorant of these truths, many not now under any strong religious influences, who would gladly embrace, profess, and obey them, were they made acquainted with them, made to understand and comprehend them. But 'how shall they hear without a preacher? and how shall they preach except they be sent?' Does not the cry come to us from the East and the West, from the North and the South, 'come over into Macedonia and help us'? Shall that cry be unheeded and unmeasured? No! The mercies of Heaven and the necessities of men forbid. Let the poor, the ignorant, the sinful, the solitary, those who are dwelling afar off in the waste places of Zion, receive our aid, the expressions of our sympathy and interest. Let our Association, which stands ready to send forth its tracts and its preachers according to its means, be sustained and encouraged in its efforts. Reader! have you ever contributed to its funds? Will you not contribute something to them? Will you not, ought you not to do something, not in the spirit of a bigoted sectarianism, but in the spirit of Christian love and sympathy, to extend and diffuse the faith you profess?

ULTRA UNIVERSALISM IN WESTERN NEW YORK.

A correspondent of the New York Observer represents the 'principles' of the 'popular form of Universalism' in the western part of that State, as being, in part, the following; '1. That all men are saved and made happy at death; 2. That this life is in no sense a state of probation for the next; 3. That man is punished in this life for the sins committed, and as fast as they are committed, so that the consequences of sin do not extend into the future world.'

The writer adds, that, 'while Universalism makes some progress, it is probably less than in proportion to the increase of population. It occasionally developes the strength of its opposition to truth, but it rarely makes converts from the ranks of those who have been well instructed. The reason is obvious. It is too absurd to find many friends; too plainly opposed to the clearest language of the Bible to find credit with those who adopt this standard of truth and error; and it is too easy to be a rule of life, when its aims are so low. *The heart of man fears future judgment.*'——For ourselves, while we deny the Christian name to no one who professes to be a follower of Jesus and does not forfeit his claim to it by an unworthy life, we feel ourselves free to oppose error, candidly and kindly indeed, yet frankly and earnestly, in whatever sect it seems to us to prevail. Now as regards the great subject of retribution, suggested by the preceding extract, we cannot but look upon ultra Orthodox and ultra Universalism as being about equally removed from the truth. Of the common Calvinistic doctrine of 'hell torments' we are willing to express our dislike in as strong terms as language can afford. It seems to us that a dogma more horrible than that, can hardly be conceived of by the human mind. At the same time, we profess to be no less vehemently opposed to the theory of ultra Universalism, which denies all future retribution, and maintains that the villain and the saint will be equally well off on entering the spiritual world. This doctrine we hold to be utterly at variance with both the dictates of reason and the teachings of revelation; and sure we are, that it will be regarded with less and less favor, in proportion as men's intellect is quickened and expanded, their philosophy is improved, their knowledge of the Scriptures becomes extended and accurate, and their moral and religious nature is more fully unfolded.

Messrs Editors,—My attention was attracted to a beautiful piece of poetry in your last number, entitled 'The Living and the Dead.' I am very curious to know the author. Can any of your readers inform me? I remember well its first publication in the Christian Examiner several years ago. It appeared there as one of a series of poems, all beautiful, and some uncommonly sweet and touching, under the signature of [A.] There was great mystery about their origin; and although they have been repeatedly reprinted since, I never have been able to ascertain whence they came nor to whom they are to be attributed. Does any one know?

E. N. P.

SANDWICH ISLANDS.

Christianity was not introduced into these Islands till some time after the Government had abolished the old idolatrous religion. This latter event took place in Nov. 1819. The first Christian Missionaries arrived at Hawaii, March 30, 1820, and soon after, they began to teach some of the chiefs and others to read; but the earliest act, which can be regarded as establishing Chrisianity, was the King's proclamation, Feb. 1823, enjoining the observance of the Sabbath. In September of that year, occurred the first baptism. No admission to the communion took place till Dec. 1825. Of the Protestant Missionaries in those Islands all are Americans; and a large majority of them are from the Congregational Church of New England.

THE CHRISTIAN PALLADIUM.

In a late number of this excellent paper, for whose Editor we have a great respect, and with most of its principles a strong sympathy, has the following notice of us.

'THE CHRISTIAN REGISTER.—Does the talented editor of this valuable paper design to teach his readers that no 'distinct and clearly defined system of church polity was instituted, or intended to be instituted by Christ, or his apostles?' That the apostles were not told to 'constitute or not to constitute any particular form of worship, or mode of instruction?' And that the apostles of Christ, and his 'disciples of all ages,' were left at liberty to 'adopt and uphold such forms of worship and means of instruction, to diversify their modes of action, to change and modify these forms and institutions, as in their judgment, the circumstances of the times and the progress and developement of Christianity might suggest or require?' So we understand the Register for Oct. 31st. If these conclusions are correct, then permit me in friendship to ask—If the *perfect law* does not clearly define the constitution and rule of church government, from whence can this knowledge be obtained? Are we to look for a new revelation? or has every disciple a right to adopt his own rule of church polity? If the latter be correct, why then are not all the conflicting rules of church polity of the numerous sects, right? Why not all the diversified modes and forms of worship in perfect agreement with the divine will? And in view of the whole, why not be content to say,

'Whatever is, is right,'

And so make no further effort to effect a reformation either in the government or worship of the divided church?

We think Christ and his apostles have clearly defined the most perfect rule of church polity, religious instruction, worship, doctrine, and ordinances, for the observance of his church; and that a departure from that rule has produced all the unhappy divisions in the household of faith. Let all walk according to this rule, and peace will be upon them and upon the Israel of God.'

In reply we say, to our Brother, that he has quoted us correctly and that we did mean to teach what he supposes, and what the language we used distinctly implies. Before explaining it, if it need explanation, or defending it, if it need defence, will our Brother 'permit us in friendship to ask'—If Christ and his apostles have clearly defined the most perfect rule of church polity, religious instruction, worship and ordinances, for the observance of his church, what is that rule? What denomination have most closely conformed to it in the constitution of their religious societies, and in their modes of religious worship or instruction? Do the Catholics or the Episcopalians, or the Presbyterians, or the Methodists, or the Baptists, or the Congregationalists, or the Quakers, most nearly conform to it? As, according to his assertion, there is but one perfect rule of church polity, instruction and worship, and as all these sects, differing so widely as they do in these respects, can not all conform to it, as in fact but one of them can, (if there be one clearly defined and perfect rule,) will the Editor of the Palladium say that all the others are unchristian, or anti-Christian, are without the pale of discipleship on account of the constitution of their religious societies or their modes of worship? Must he not say so, on his principle?

MEMOIR OF JAMES JACKSON JR. M. D.

Many of our readers, we trust, especially of the younger class, have read this excellent little volume more than once. To such as have not yet seen it, we cannot refrain from recommending the book, as one of the best they can procure. A brief extract from it appears on the last page of this week's Register.

PRESBYTERIAN CHURCH.

The process by which the Presbyterian Church of the United States has been divided into two hostile parties, commenced in 1837 and was completed in 1839. They are commonly known, respectively, by the names, 'Old School,' and 'New School;' the former having about 1500 Churches, and the latter about 1200. Some six or seven hundred of the Presbyterian Churches are without settled pastors, though the number of candidates for the ministry is not less than 275 or 300.

CORRESPONDENCE OF THE A. U. A.

Burlington, Iowa, Nov. 21st, 1840.

Dear Sir,—I take this opportunity to fulfil the promise which I made you a few weeks since to give you a more detailed account of our condition here. It is now finally determined that we will erect a Church. The contract has been made with the builders and the writings signed. The time for the completion is July 1st 1811. It would have been much more agreeable to us to have had it for this winter, but a variety of circumstances have prevented. In the mean time we are to occupy a very pleasant room. The Church is to be of brick, 30 by 50. There are to be brick pilasters in front, one large door for entrance, and a cupola on the top for a bell. As to the inside, we shall have two aisles and three tiers of pews; the pews to be of black walnut on the outside (a very common wood in this country.) The pulpit is to be plain and neat—also of black walnut. There will be no galleries. We shall have an entry in front of five feet in width, from which the Church will be entered by two doors. The expense of the Church will be $2015. The lot of land cost 300. Our whole subscription is about $1800.

We have strong faith in the success of our cause, and are determined, God willing, not to be overcome by any obstacles. We expect to have to struggle hard. But it is the Lord's work, and if we are laboring righteously we know that he is an ever present help. We expect Brother Elliot from St. Louis here soon. We have not as yet formed a Church, but hope to do so ere long. E. S.

HOWARD SUNDAY SCHOOL.

Messrs Editors,—The deep interest which you and your readers generally have in the Ministry at Large in this city, and the Howard Sunday School as connected with it, will make no apology necessary in sending an account of the recent private celebration of its fourteenth Anniversary. It was held in the vestry of the Pitts Street Chapel, the room in which the school is kept. The invitations were extended only to the parents. But at an early hour, their large room was entirely filled with children, teachers, parents, and sympathizing friends. An introductory prayer was offered by Rev. Mr Waterston. Mr E. Cobb, the superintendent, opened the meeting with some reminiscences of the school and other appropriate remarks; and closed with giving a few statistics in relation to its present condition. It appears that there are 350 pupils now belonging to the school; with an attendance ranging from 200 to 250; with 52 teachers. It was represented as being about as flourishing as usual; and the above facts seem to confirm the statement most abundantly. He was followed by Rev. Mr Sibley, who made some forcible and interesting remarks on the value of religious instruction, and the obligation of parents in connection with it; —by Mr Martin M. Willis of the Divinity School, Cambridge, who stated that he had been a pupil of the Howard Sunday School for ten years. He addressed himself to the teachers, parents and pupils, and closed by paying a grateful tribute to his teacher and the school;—by F. O. Watts Esq., who in an exceedingly graphic manner brought the reality and benefits of a Sunday School strongly before the mind's eye of all who were present;—by Mr R. W. Bayley, who addressed himself to the children in particular, and described a Sunday School on board a ship, the teacher a former pupil of the School—a picture from real life, and which seemed deeply to interest the pupils;—and by Rev. Mr Waterston, whose address to the pupils, teachers and parents was most practical, affectionate, touching, and instructive. The singing, general intelligence, appearance and behavior of the pupils were such as to excite much sympathy in the minds of the audience.

The services were brought to a close by prayer from the Rev. Mr Gray, the former Pastor of the Pitts Street Chapel. Altogether we have seldom attended an anniversary where we have been more instructed, warmed and gratified, than on the occasion described. It was a season of deep feeling; and must have an abiding impression on the minds and hearts of the pupils; and especially on those of parents in regard to the responsibility resting upon them to co-operate with the Sunday School teacher, and to bring up their children in the 'nurture and admonition of the Lord.' P.

RECENT PUBLICATIONS.

Letter to the Unitarian Society in Louisville, by Rev. J. F. Clarke. Louisville, Ky.: Morton & Griswold. 1840.

As we have transferred to the columns of our first page the greater part of this Letter, our readers will be able to judge for themselves of its merits. After perusing what is there inserted, they will not, we are sure, be sorry to see another extract; so we give the following:

'Hitherto I have argued that I have done you no harm by omitting to preach to you the popular theology. I now maintain that those do harm who preach it. I now assert that because these popular doctrines are not profitable, therefore they are pernicious. They take away the attention from what is true. They usurp the place which belongs to doctrines really evangelical. A depraved taste prefers their mystery to the simplicity of Christ, and as no man can serve two masters, or give his chief attention to two subjects of thought, the essence of the Gospel is overlooked while the world is disputing year after year about foolish questions and contentions unprofitable and vain, and doting about strifes of words. While men are bitterly arguing about the tri-personal existence of God, they overlook the awful displays of his majesty in the stars above and the flowers below. While they are joining together texts to prove that Christ is God, they do not see the God in Christ, and perceive not the moral sublimity and beauty which breathes from his life and words. Like those who went to Emmaus, they are so occupied with communing and reasoning together *about* Christ, that when Jesus himself draws near and goes with them, their eyes are holden that they do not know him. It is impossible not to see that many of the loudest champions of modern orthodoxy have not so much of the spirit of Christ as many an enlightened Pagan or many a denounced infidel. It is impossible not to see that the intolerance and rancour of Christian theologians, the bigotry with which they insist on their dogmas as essential to salvation, and the proselyting spirit which they manifest, is driving thousands of thoughtful men away from Christianity and from God. Therefore reform must come, or God has forgotten to be gracious. It must come, whether by Unitarianism or in some other form I know not. It may be that this stone which all the builders have rejected will become the head stone of the corner. Or it may not be so; and some other band of reformers, more sincere and devoted than we, may have the honor of introducing a purer faith. But it must come—though loud will be the outcry against it, and it will be met with tears and terror, and men will dread its coming, and call its ministers the servants of Satan. But as vainly might they cry out against the ocean when it comes in with its tide in calmness but power. For the voice of God hath promised that once again he will shake, not the earth only, but heaven; not the world only, but the Church also; and those things which are shaken will be removed, and those things which cannot be shaken will remain. Wherefore, having received a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and Godly fear.'

Emancipation; by William E. Channing. Boston: E. P. Peabody. 1840. pp. 111.

We have read this book with great interest, and we think all our citizens would do well to give it an attentive perusal. Their views may not coincide, in every respect, with the author's; but the work is one that cannot fail to awaken in every unprejudiced mind thoughts and feelings which freemen should value. Some extracts from it may be found on our first page.

Sacred Paths, or Life in prospect of Immortality. Boston: Joseph Dowe, 22 Court Street. 1840.

We know not who is the author of this little volume, but we think he has made a valuable and needed addition to our manuals of devotion and practical piety. The book fully answers its promise and design, which were, as we learn from the preface, to present 'in a condensed, a practical, and attractive form subjects, which will suggest religious topics, and furnish thought for family conversation,' to be used in 'moments of leisure on each Sabbath and during the short intervals of business through the week.' The work seems to us admirably adapted to this purpose. We needed such a work. In most of the books of similar character, in use among us, the Meditations are often too long, too discursive, and diffuse, leaving no distinct impression or suggestion upon the mind, or they are too short, a mere paraphrase or amplification of some verse of Scripture, not pointing out with sufficient distinctness the topics of thought the verse embraces. The author of 'Sacred Paths,' has been quite successful in avoiding these extremes. The Meditations are short, but comprehensive, and highly suggestive. Some of them are much better than others, yet one can hardly read any of the meditations and fail to have the mind awakened to thought and reflection upon several important topics. The following extract will give some idea of the character of the whole book.

MEDITATION XLIV.

'Rebuke with all gentleness.'

They who correct others ought to watch the moment when God touches their hearts; we must bear a fault with patience, till we perceive his spirit reproaching them within. We must imitate him who gently reproves, so that they feel it is less God than their own hearts, that condemns them. When we blame with impatience, because we are displeased with the fault, it is a human censure and not the disapprobation of God. It is a sensitive self-love, that cannot forgive the self-love of others. The more self-love we have, the more severe are our censures.

There is nothing so vexatious as the collision between one excessive self-love, and another still more violent and sensitive. The passions of others are infinitely ridiculous to those who are under the dominion of their own.

The ways of God are very different. He is ever full of kindness for us, he gives us strength, he regards us with pity and condescension, he remembers our weakness, he waits for us. The less we love ourselves, the more considerate we are for others. We wait even years, to give salutary advice. We wait for Providence to give the occasion, and grace to open their hearts to receive it. If you would gather the fruit before the time, you lose it entirely.

Sowing and Reaping; or what will come of it. By Mary Howitt. Boston: James Munroe & Co. 1840. pp. 216.

Another of Mary Howitt's 'Tales for the People and their Children;' and a most affecting story it is—which it will do fathers and mothers, and sons and daughters good to read. We quote two brief passages; one from the beginning, the other from the end of the book. The mother, Mrs Durant, spoils her son Richard thus:

'His education began early; he was indulged in every wish, and whoever had dared to cross his desires or temper, would have received the severest reproofs from the mother. And though at four he was as wild and wilful, and unmanageable as an unbroken colt, she saw in it nothing but evidence of a fine manly spirit. At ten, his mother had him no longer under control; and in order to obtain the slightest submission, she resorted to bribes and flattery. He should have the pony, for which he had been teazing her, if he would learn his lessons; he should have gilt spurs, if he would go to church; or he should go to the races, if he would give up some fancy, injurious or inconvenient, no doubt, upon which he was bent. Thus he soon learned to take advantage of his mother's affection, and every duty was soon bargained for by him.'

Years pass—the mother becomes poor—her son, a profligate—and both miserable.

'By swift degrees he had sunk lower and lower, dragging after him his devoted mother, who, by this time, had been despoiled of all her personal possessions, and subsisted alone on Lady Thicknisse's bounty; yet through all she clung to him; 'for who,' said she, 'would stand by him, if I deserted him?'

Poor Mrs Durant! Did she ever think of her proud days, when they rode together over the broad lands of his fathers, her heart swelling with exultation, because she was the mother of a fair boy!

'God help us!' exclaimed Mrs Durant—squalidly dressed, and with a haggard countenance, as Richard, on this very night, was brought to his home in White chapel, miserably drunken, and laid on his bed by two of his pot-companions—'Heaven help us! What a beast he makes of himself!' added she, when they were left alone together. 'I need not have cooked him this nice chop, which should have been my dinner, had I known that he would have come home thus, after all his promises.' And Mrs Durant took up the covered dish from the fire, and began deliberately to remove the supper-table, which she had spread for his coming. 'It is no use my sitting down to eat,' said she, 'for I could not touch a morsel now! Heaven help me!' and she sate down and wept.

The drunken man lay in heavy sleep, almost like death, upon the low bedstead in the room, and his mother, after she had given way to a paroxysm of weeping, took his hat

from the floor, where it had been dropped, brushed it neatly, and placed it on the table, and then proceeded to take off his shoes, and loosen his cravat—heaving bitter sighs the while, upbraiding him, and bewailing herself.'

RELIGIOUS DISSIPATION.

It is not every device or assiduity practiced in the name and for the furtherance of religion that merits approving regard. There is such a thing as one's being as much a slave to bad passions, in the church, as out of it. The gay and fashionable, on becoming religious devotees, too often content themselves with having merely changed the objects of their pursuit,—altogether overlooking the need of alteration in the temper and dispositions of their soul. They chanced, it may be, to come in contact with an adroit revivalist—something about him took hold of their feelings—and soon they fancied they had experienced the power of religion. Now, nothing will do but going to meeting, morning, noon, and night, and helping to manage the spiritual machinery of the times. Their friends, perceiving the change that has taken place in the objects of their pursuit, pronounce them regenerate. This boasted change, however, what is it, after all, in too many cases, but the turning of the old current of thought and feeling into a new channel? The force of the current is not moderated at all, nor are the qualities of what swells it to overflowing, very much altered. These persons are as proud and vain, as artful and ambitious, and as neglectful of the common duties of life, as they were before conversion. The only difference is, that, whereas formerly they were zealots for the fashions of the world, now they are zealots for the fashions of the church. They have not put off the 'old man,' but only assumed the guise of the 'new man' over the unchanged realities of the old. The alteration perceptible in them is little else than the same passions operating in a different direction, and baptized into a new name. Their propensity to dissipation is as strong as ever; only it is a dissipation of another kind; and they escape the reproach of it, for no other reason than that it is in a religious way. They are just as fond of excitement and notoriety as formerly; they are just as much from home and from their appropriate sphere of duty; their families receive no better care; nor are they more estimable members of society. Nevertheless, they suppose that all is as it should be with them, and others encourage them to think so, because they are so hot and busy about all matters pertaining to religion and the church. Now, we like zeal and activity; but, divorced from the meek, humble, kind, dutiful spirit of Jesus, they are not very much to our taste. We account that regeneration a small thing, which does not reform the heart and life, albeit it produces ever so strong a craving for conferences, and prayer meetings, and the preached word from eloquent lips, and all manner of ado for the conversion of Catholics and Pagans. Dissipation is dissipation, whatever be the epithet prefixed to the word; and there is a sort, properly denominated religious, which, in our opinion, is about as bad as any other.

Messrs Editors,—You merit our thanks for the seasonable word in a recent number of the Register in behalf of the Library of the Theological School. I am happy to inform you that I have since received *twenty five dollars* from a gentleman in Boston, for the purchase of books. If we could be remembered in the same liberal way by a few more of our friends, we should soon see our shelves in the condition in which we desire to see them. H. W. JR.

Cambridge, Dec. 11.

PROVIDENCE ATHENEUM.

The Fifth Annual Report of the Directors of the Providence Atheneum, which has been recently sent to us, represents this excellent Institution as being in a flourishing condition. It is only four years since the Library was commenced; 8485 volumes now belong to it; it was increased, the past year, by the number of 1170. It is the largest and best selected Library in the State.

BOOK AND PAMPHLET SOCIETY.

Messrs. Editors,—It is understood that a public meeting in relation to this society, will be held on Sunday evening next, at the Chapel, in Phillips Place. A statement will be made by its President, Judge Rogers, of the present condition and wants of the society. It is to be remembered, that this society is the only one connected with the Unitarian denomination for the *gratuitous* distribution of Tracts;—the only means or agency they possess, by which, 'without money, and without price,' they can send abroad, among our feeble churches, to the Great West and other places, the precious, the soul-redeeming, and heart-cheering truths which they advocate and believe. While other denominations contribute for the dissemination of their tracts, which we deem error, their thousands and hundreds of thousands annually, it is lamentable to know, that the whole income of this Society in its best estate, has been exceedingly limited, and that at the present time its treasury is exhausted. The Society has done with its small means, much good. It is capable of doing much more if it had the necessary funds; and the question to be considered is, whether it shall now receive an adequate support, or be left to die.

The report of the President, and the Addresses which are expected from several gentlemen, will make the occasion one of much interest, and no considerations we hope will prevent a full attendance of our friends on this meeting, and a hearty co-operation in its objects; so that the 'truth may have free course and be glorified.' A MEMBER.

CHRISTMAS AT LITTLETON.

There will be a public religious service on Christmas day in Rev. Mr White's Meeting-house, in Littleton. The exercises of the occasion will commence at 11 o'clock A. M.

UNITARIAN CHURCH IN SYRACUSE, N. Y.—We are glad to learn from the following paragraph in a Syracuse paper, that Mr Storer's minstry during the comparatively short time he has been in that place has been so successful, that it has not only become necessary for his Society to procure a larger place of worship than they at present fill, but that they feel themselves able to incur the expense of its erection. —*Monthly Miscellany.*

UNITARIAN CHURCH.—We are pleased to learn that the Trustees of this Society of Christians have succeeded in purchasing a site fer a new church, and that measures will soon be taken for the erection of such a building as their numbers and importance seem to demand. The spot selected is on the corner of Lock and Burnet streets.

SUNDRIES.

A work on Pulpit Eloquence, by Prof. Park of Andover is soon to be published.——In Paris a new Protestant Church has been opened, which will seat 1100 persons; twenty ministers were present at its dedication.——Fifty of the Congregational Churches in Vermont are so feeble as to require the aid of the Missionary Society.——$20,000 have lately been raised for the benefit of the Oglethorpe University of Georgia.——By the munificence of Peter C. Brooks Esq. of this city, an edition of Pierce's Geometry has been printed for the Blind.——The number of 129,292 has been added to the population of this State within the last ten years.——It is stated that Joseph John Gurney, the Quaker preacher, gave for charitable purposes, while in this country, not less than $20,000.——There has been raised, during the past year, $50,000 for the Waterville College, Me——Rev. Alexander Campbell, founder of the sect called Campbellites, has been elected President of a College at Bethany, Va. ——The Bishop of Calcutta has contributed £20,000 for the propagation of the gospel in foreign parts.——There are no Mormons in Palmyra, N. Y., the place where the book of Mormon was pretended to be found! ——Rev. Mr Baird addressed a meeting of 2000 persons, in Sweden on the subject Temperance.——One Society of Roman Catholics, in France, contributed $63,500, last year, for the furtherance of their faith in the United States of America.——'The Old School' Presbytery of Northumberland, Pa., passed a vote, in October, to excommunicate from the Presbyterian Church, Mr John B. Hall and his wife, because they requested a letter of dismission to a 'New School' church!——There are more than 100 students at the Theological Seminary, Princeton, N. J.——Of $25,000 paid into the treasury of the A. B. C. Foreign Missions during August and September, only $448 00 (says the Missionary Herald) was received from all the slave States.——Not a clergyman is now living (says Zion's Heard) who was in the ministry in this city thirty eight years since. The number of settled ministers at the present time is 76——The East India Company have appropriated £40,000 for the erection of a Church in Calcutta.——Mr William C. Brown has retired from the Editorial chair of 'Zion's Herald,' and the Rev. Abel Stevens now occupies it.——The 'Onondaga Standard' says, that there are more than 200 persons over twenty years of age, in the town of Syracuse, who can neither read nor write.

*** The American Unitarian Association has just sent out two more missionaries—one to New Jersey, and the other to the interior of the State of New York. It has also recently afforded assistance to some half dozen communities needing temporary aid for the support of religious institutions.

BULFINCH STREET CHURCH.

There will be religious services, on Christmas day, at Bulfinch Street Church, commencing at 11 o'clock.

MR WHITMAN'S TRACT.

The 'Letter to a friend on the duty of commencing at once a religions life,' by Rev Jason Whitman, has been issued in the form of a Tract, and may be had at the Office of the Christian Register.

*** The General Secretary of the American Unitarian Association acknowledges the receipt of the publications of the Christian Monitor Society, for distribution in the West, from Messrs Munroe and Francis of this city.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of the following sums as received by Messrs Weeks, Jordan & Co., for the agency of the Society.

Peterboro' Sunday School, by Rev. A. B. Muzzey,	$7 75
Keene Sunday School, do.,	$3 25
Norton Sunday School, by Rev. A. M. Bridge,	$3 50

*** The following books will soon be published by Messrs James Munroe & Co.; A Memoir of Nathaniel Bowditch L. L. D., for the young; Confessions of an Inquirng Spirit, by S. T. Coleridge; Greenwood's Sermons to Children; Gammer Grethel's German Popular Stories, second series.

INTELLIGENCE.

Railroads.—A correspondent of the Boston Transcript, calls attention to the subject of a continuous line of Steam communication from the extreme East to the remotest West of our continent. 'In a short time,' says he, 'a continuous line of Railroad will have been completed from Boston to the eastern shore of Lake Michigan. This being done, a *direct* line of communication between Boston and the rich and flourishing Territories of Iowa and Wisconsin will have been completed—excepting only a distance of 150 miles, between Lake Michigan and the Mississippi. Over this ground the General Government has commenced the survey and location of a Railroad; and its friends are anxious that they should not be retarded for want of the influence which a favorable expression of regard on the part of those more interested, would be calculated to produce. The question resolves itself into this,' continues this writer,—

'Does Boston sufficiently appreciate the importance of a *direct* line of communication with the fertile regions of the Upper Mississippi, to aid her distant brethren in asking Congress to prosecute without delay, that portion of the work (above referred to) lying within the limits of the Territory of Wisconsin.'

To this inquiry the editor of the Transcript thus replies,

'Our citizens are wide awake to the importance, in a National point of view, as well as to themselves and to the millions of citizens on the long line—of a continuous Railroad communication from Boston to the Far West. They consider such an enterprise as worthy of the patronage of Congress. They accordingly, at the last session, caused a petition signed by a mass of active men to be presented by J. Q. Adams, requesting the grant of public lands to aid in the enterprize, all along the long line. This petition, like many others for the purposes of national importance, was lost in the fog of Presidential electioneering. We trust, however, that it will be taken up at an early day, and be treated as the best measure for the national defence, the carrying of the mails, the advancing the price of public lands, and the advance of the morals and prosperity of the country.'

Thus much of the Westerly portion of this great work. Over the country easterly of Boston, a railroad is in successful operation as far as Portsmouth, N. H., and on another route as far as Exeter, N. H. A charter is already granted for the extension of the road to Portland. It is generally believed, by the friends of this project along the line, that the road will be completed as far as Portland in the course of two years. Of this we have no doubt, especially if the newly invented and patented plan of a railroad, of which the public have already had some general intimations, should be found so successful as to be adopted on this route. Of this no one is yet able to speak with confidence. From the facts however, which we have heard stated, and the detail we have received (though quite imperfect) of this plan—our opinion is that it is not improbable. The new plan here referred to has been patented in England, and a project on this plan of one railroad at least out of London is already matured. An application for a patent for the same in this country, was made two months since to our own Government, and will undoubtedly be granted during the present session of Congress. In the mean time the English inventor is exhibiting his models in the city of New York, and a committee of the projectors and friends of the Portland road, has gone to New York, to examine them, and report on the expediency of adopting this plan. The advantages expected to be gained by this plan, are greater *security, speed*, and *cheapness*, each of which (if the plan is practicable at all,) may easily be made to appear probable.

Synod of Pennsylvania.—This ecclesiastical body extends over a part of four States, and embraces more than 20 ministers, and 100 churches. At its late meeting in Reading, Penn., it took action on the subject of establishing a college within its bounds, to be under the control of Constitutional Presbyterians. It being understood from an individual, that the Trustees of Newark College in the State of Delaware, were willing to make such changes in their Board, as to give the Constitutional Presbyterians a predominating influence, provided they would pledge their patronage and support,—a committee was raised, and charged with authority to pledge the special and united patronage of the Synod, on condition that the Trustees would make satisfactory changes in the government of the Institution. If unsuccessful here, the same committee are authorized to institute inquiries, whether a college can be established elsewhere, which may be consistently sustained by the Synod.—*Recorder.*

Oberlin Collegiate Institute.—We copy the following paragraph from one of our exchange papers. The last clause speaks of the 'Oberlin Covenant,' to which conformity is required in order to receive instruction in the institution. We would gladly publish this 'Covenant' if some one would furnish us a copy, and also a brief history of the Institution.

'The Theological and Collegiate departments have a Faculty, composed of a President, 8 Professors, and 3 Tutors. In the Theological department are 84 students, and in the Collegiate, 68—total, 132. In the Preparatory and Young ladies department, are 15 teachers, and 352 students—166 of these are young ladies. Not far from 70 of the pupils in the preparatory schools belong to Oberlin. 'By a rule of the Trustees, all the children of a suitable age, belonging to any one family residing in Oberlin, and conforming to the general principles of the 'Oberlin Covenant,' may receive instruction in the Institution, and pay tuition for two only.

Heavy Damages.—A Mr Samuel Jones, of Stockbridge, Mass., has obtained a verdict of $2000 for damages for injuries sustained while a passenger on board of the steamboat De Witt Clinton, of which Robert Dunlap, Esq. is owner. It appears that the plaintiff took passage at Hudson for West Point, where he arrived between one and two o'clock at night, and was sent ashore in a small boat. The boat, on reaching the landing, was hauled in by the stern line, which was made fast round a brace, but the bow line was not fastened. As the passengers were getting out, plaintiff stood with one foot upon the seat, and was by a violent jerk thrown suddenly two or three feet into deep and cold water, and must have drowned had he not grasped the stern rope, which in some measure broke his fall. One of the hands seized him by the ankles and held him till the other hands came, when he was rescued. By the position in which he was held, his head must have been under water. He was not very seriously injured, but was in imminent danger. The night was dark, it was cold, the lantern was knocked overboard, and, he was obliged to go a considerable distance to the mess hall of the Cadets, where he was hospitably received.

The plaintiff contended, and so the jury must have believed that the jerk of the boat was made by the tow line, which was attached both to the steamboat and the small boat.

After a very able argument, the jury deliberated upon the merits of the case, and returned a verdict for $2000, thus showing that they rightly and justly appreciate the obligations of owners of steamboats to take a proper care of their passengers.

Salt Trade.—We learn from the Onondaga Standard, that during the year 1839, there were manufactured at the works in Onondaga county, 600,000 barrels of salt. Of this quantity, 193,500 passed through the Welland canal, 142,500 through the Erie canal via Buffalo, and the residue—being 247,000—found a home market. This year the manufacturers commenced operations on the first of June, and continued for seventy-five days, during which time 460,000 barrels of salt were made.

Parker's Waverley Novels.—Nos. 47 and 48, of this neat and cheap edition of these works, comprising the stories of Castle Dangerous, and tales of My Grandfather, are just issued.

Naval.—The U. S. brig Consort was at Apalachicola on the 14th ult. The Consort is one of the vessels engaged in a triangular survey of the coast. Her destination is for the Florida coast altogether, the Government having ordered an accurate survey of that coast.

The only charts at present in use on the Florida coast, are English and Spanish, and it is thought that great changes have taken place since the ancient surveys.

An accurate survey is very desirable, both for the Governmens of the United States, the people of (Florida, who expect that Florida will ere long be admitted into the Union) and to the trading world.—*Norfolk Beacon*

In the County of Rockingham, in Virginia, the late census shows that there are 1394 white persons above the age of 20, *who can neither read nor write!*

John C. Calhoun was re-elected Senator in Congress of the United States, from South Carolina, by the Legislature of that State, on the 30th ult., without opposition.

The average depth of snow which fell in Baltimore on Saturday and Sunday last, was about 16 inches. In many places, owing to the driving Northeaster, it lay in drifts ten or twelve feet deep. At Norfolk, there was a heavy rain storm, but no snow.

The amount of tolls received on the New York State Canals, in the fourth week in November, is $20,390 37, and during the month of November, $243,156 89.

Travelling to Dover.—The Dover Gazette announces two lines of communication between that place and Boston. By one a daily stage leaves Dover at 4 o'clock, A. M. for Exeter, there meets the Boston and Portland Rail road, and the passengers arrive in Boston at half past 8 o'clock, A. M. Passengers returning, leave Boston at 5 P. M., and arrive in Dover at 9. By the other route, passengers leave Dover at 6 and 9 o'clock, A. M. and 1, P. M. for Portsmouth, take the cars on the Eastern Railroad at 7 1-2, 11, and 3 o'clock, and arrive in Boston at 10 1-4, 2 and 6 o'clock.

The Yankee Farmer.—The enterprising publisher of this excellent agricultural journal has made arrangements for receiving regularly, from every section of the Union, monthly reports in regard to the crops, prices, &c., which must greatly enchance its value to all who feel an interest in the statistics of agriculture and trade; and particularly to the dealers in produce in all parts of the country, as the information which these reports will furnish will enable them to judge with accuracy of the prices which the different kinds of agricultural products will be likely to bring. *Post.*

The American Medical Almanac for 1841.—This highly useful annual has just been published by Otis, Broaders & Co. It is edited by Dr J. V. C. Smith, a gentleman well known in our community, and deservedly popular among all classes of society. The book contains a great variety of information valuable to Physicians, Surgeons, Students, and Apothecaries, together with general intelligence respecting medical institutions in various parts of the United States and the British Provinces. It is a very convenient *vade mecum* for all persons connected in any way with the medical profession, and is prepared with great taste and good judgment by the learned and accomplished Editor, and we trust the work will be duly appreciated by his friends, which include the whole community.—*Transcript.*

Population of Massachusetts.—We are indebted to Jonas L. Sibley, Esq., U. S. Marshall, for the following information respecting the population of the State.

Counties.	Population.
Nantucket,	9,051
Dukes	3,958
Barnstable	32,549
Bristol	60,177
Plymouth	47,386
Norfolk	53,040
Berkshire	41,754
Hampden	37,357
Franklin	28,829
Hampshire	30,886
Worcester	95,297
Middlesex	106,625
Essex	95,017
Suffolk	95,860
Total population in the State,	737,786
Number of Universities and Colleges,	3

No. of Students.	
Cambridge,	341
Williamstown,	130
Amherst,	169
Andover,	125

Number of Students,	765
" Academies and Grammar Schools,	248
" Scholars,	15,635
" Primary and Common Schools,	3,366
" Scholars,	158,395
" Scholars at public charge,	156,300
" Persons in the Commonwealth over 20 years of age, that cannot read or write,	3,196
" White persons of 100 years of age and upwards,	20
" Colored persons do do	1
" Revolutionary pensioners,	2,463 [Atlas.]

States and Cities.—The following is one of the most valuable tables that has yet appeared of the new census. It is copied from the New York Herald:

Population and increase of several States.

States.	1840.	1830.	Increase.
Massachusetts	718,592	610,408	108,184
New Hampshire,	284,481	269,328	15,153
Vermont,	291,848	280,657	11,191
Connecticut,	310,131	297,675	12,456
New Jersey,	373,272	320,823	52,449
Delaware,	78,107	76,748	1,359
Ohio,	1,790,000	935,834	854,116
Michigan,	212,000	31,639	180,361
Missouri,	350,000	140,405	159,545
Aggregate,	4,358,431	2,963,617	1,394,814

Population and increase of some of the principal Cities of the Union.

	1840	1830	Increase.
New York,	312,234	202,589	109,845
Philadelphia,	258,922	188,797	70,125
Baltimore,	101,378	80,625	21,753
New Orleans,	106,764	42,310	64,454
Boston,	93,452	61 392	33,060
Brooklyn,	36,283	12,403	24,830
Cincinnati,	46,382	24,831	21,551
St Louis,	24,585	5,852	18,783
Washington,	22,777	18,826	3,950
Pittsburg,	21,296	12,542	8,754
Richmond,	20,152	16,060	4,092
Concord,	4,903	3,727	1,176

Congress.—On Monday, 7th ult., the day appointed for the assembling of Congress there was not a quorum of either House present; both Houses adjourned, immediately after the calling of the roll. On Tuesday, a quorum of the House assembled, but not of the Senate. The House adjourned soon after 12 o'clock. Previous to the adjournment, Mr Adams gave notice that he would submit a motion to the House, on the following day, to rescind the order adopted the last session, which order forbids the reception of petitions, &c., in relation to Abolition.

In the Senate on Wednesday, a quorum was present, and after the proper preliminary steps the President's Message was received, (printed copies,) and read in each House.

In the House Mr Adams offered the resolution of which he gave notice on Tuesday. It was laid on the table by a vote of 83 to 58.

Mexico and Texas.—It is truly sickening and revolting to hear the accounts which come from these countries of treachery, violence and murder. The New Orleans Bulletin gives an account of a recent instance of most unheard of treachery and contemplated wholesale butchery. The circumstances, are briefly these. A disaffected body of men in Mexico calling themselves the *Federal Army*, had endeavored to form a new Government in that country, to be called the Republic of Rio-Grande, but they were defeated and escaped into Texas. The further history of the facts we give as it appears in the Bulletin.

'On the defeat of the federal army at Morelos in March last, Canales Molano and Cardenas, escaped to Texas, where they were hospitably treated by the people. After failing to engage the Texan Government in their plans in Mexico, they persuaded a number of the youth of Texas to join them in an invasion of the country, holding out the hope of an easy march to the city of Mexico, then in a state of revolt. On arriving at Rio Grande, it was ascertained that the revolution in the capital had proved a failure. This produced a secret consultation among the federal chiefs, to buy peace with the dominant faction at home by the act of perfidy to their foreign allies.

They were consequently decoyed into the interior as far as Victoria, and delivered over to Gen. Montego. Here, on the 22d, the Texans were to be abandoned to the enemy, five times their number.'

Accounts since received change the face of the affair as to its expected results; but still give us an account of a most horrible slaughter.

When the Texans became convinced of the intentions and treachery of the Mexicans, they retired by themselves to a walled enclosure in the vicinity, determined to face the worst. At this time the citizens of the place, considering the contest at an end, opened their houses and gave the soldiers whatever they wished to eat or drink. The consequence was, that the bulk of them got beastly drunk; and in this situation they were ordered by their commander to attack the outlaws, (as the Texans were termed.)

The battle commenced about 2 P. M. and lasted near nine hours. The Texans were well protected from the fire of the assailants—and were moreover well armed, and abundantly supplied with ammunition. The result was, that the ignorant and intoxicated cowards who assailed them, incapable of inflicting injury, were slaughtered on all hands.—At this juncture, the besieged sallied forth and captured three pieces of artillery, which they turned upon the enemy, and mowed them down like grass. More than FOUR HUNDRED of the treacherous foes were left lifeless on the ground that night, by this small branch of the Anglo-Saxon race.

The Texans, having cleared the field, supplied themselves with apparel (of which they were much in want) and other spoils of victory, and commenced their march homeward, and pursued their way without molestation—having left only four companions killed in the fight, and one who died from disease.

Suicides.—There were (says the Scotsman) 1,044 suicides registered in England and Wales in the year 1838. So far as we know, this is the first census of suicide which has been obtained, and it is sufficiently startling. As the entire number of deaths was 342,000 it follows that of the persons carried off in a year, one of every 340 dies by his own hand. The proportion is not so great even in France, where the practice of self murder was supposed to be remarkably predominant. England, with a population of 16,000,000 has 1,044 suicides in a year—about one for 15,320 inhabitants. France, with a population of 30,000,000 had, according to Mr Bulwer, 6,900 suicides in the four years from 1827 to 1830, or 1,750 per annum—about one for 17,150 inhabitants. The proportion is still more against England, if we compare the suicides with the natural mortality. The deaths in France, on an average of the four years, were 810,000. It appears, therefore, that the mortality from suicide there amounts only to one in 472; while in England it amounts to one in 340. Few, we believe, were prepared for the result to which we are thus conducted, that the practice of suicide is more common in England than in France.

Slavers Captured.—A late number of the London Journal of Commerce, contains a return of the Slave vessels brought before the several courts since the first of January, 1839 to the 9th of March, 1840. The total number of vessels so reported is 77, of which 43 were found sailing under Portuguese colors, 3 under the Spanish flag, 5 under the flag of the United States, and the flags of 26 are not reported. From 26 of these vessels 5,541 slaves were taken—none were found on board the residue.

Beyrout.—A seaport town of Syria, on the south side of an extensive bay open to the north, 48m. S. S. W. Tripoli, 19m. N. N. W. Sidon, and about 3m. E. from Cape Beyrout, the latter being in latitude 33. 49. 45. N.; longitude 35. 27. 54. E. Population 12,000 or 15,000. There are here no public buildings of any beauty or importance, nor are many remains of antiquity to be met with; for, though the modern town occupies the site of the ancient one, the latter was long since destroyed by repeated earthquakes, and the recent buildings are erected over the ruins of those which they have superseded. Along the shore, however, and in part under the water, are some mosaic pavements, fragments of columns, and (west end of the town) a thick wall supposed to be of the time of Herod the Great. The bazaars are large and well frequented; but there seems to be a deficiency of private shops, and the streets are, in general, narrow and crooked. A plentiful supply of water from a tolerably large river, and a great number of wells, modify, in some degree, the heat of the atmosphere, and render the town much cleaner than the generality of those in the East. The walls (of a soft sandstone) are about three miles in circumference, and the suburbs are perhaps equal in extent to the town itself. The neighborhood is very fertile, producing all kinds of fruits; but the chief article of cultivation is the mulbury tree, an extensive and important manufacture being carried on here of silk goods, especially of sashes. Beyrout had formerly been a small port, formed by a strong mole; but its present mole or jetty is of very inferior dimensions, and is scarcely sufficient to shelter boats. There is, however, good anchorage half a mile from the town, in six or seven fathoms; and large ships may anchor a little further on in ten or eleven fathoms. After centuries of neglect, it seems to be again rising into some importance as a place of trade. Its exports are galls, madder, gums, silks (raw and wrought) wine and oil. The imports are muslins, cotton, tin, hardware, cloths, and West India produce. There are about twelve European establishments in the place; and, previously to 1822, the only English consul in Syria was resident here. Berytus was a very ancient town of the Phœnicians, deriving its name, according to Stephen of Byzantium, from the number of its wells, the prefix *beer* signifying *a well* in the language of the country. Under the Romans it rose to great eminence, notwithstanding it had been entirely destroyed in the wars of Alexander's successors, about eighty years before the Roman conquest of Syria. Augustus planted in it a colony, gave it his daughters name, with the addition of the epithet Felix. A school of law, established here in the beginning of the third century (probably by Alexander Severus,) continued for 200 years, or till the town was destroyed by an earthquake in 551, to be the most celebrated institution of the kind in the empire. But the town again revived; and, under the Saracens, attained considerable importance. It was frequently captured and recaptured during the crusades, during which period, the mole, forming its port, was destroyed. In the seventeenth century, it was, for a short while, the capital of the famous Druse Emir, Fakr-ed-Din, and latterly it fell into the hands of Djezzar, Pasha of Acre, who built its present walls, cut a canal from the river to the town, erected several fountains, and otherwise improved and beautified the place. At present it is the capital of a small pashalic, the pasha being a French renegade, formerly a colonel in Napoleon's army. The Phœnician deity, Baal Beerith (Lord of Wells,) is said to have been named from, or to have given name to, this place, which is also famous in Christian legends as the scene of St George's victory over the dragon.—*M'Culloch.*

WANTED.

Christian Register of Saturday, Dec. 12th. Subscribers for the Christian Register who do not preserve files of the paper, will do the publisher a favor by sending to this office the paper numbered 50—(Dec. 12th,) when they have done with it.

BOOK AND PAMPHLET SOCIETY.

The Annual Meeting of the Unitarian Book and Pamphlet Society will be holden on Sunday evening next 20th inst., at the Hall in Phillips Place.

Several Gentlemen are expected to address the meeting and it is hoped that a strong effort will be made to revive this Association.

Per Order. GEORGE W. BOND, *Secretary.*

DEATHS.

In this city, on Sunday, Mr William M. Newell, late of Amesbury.

In this city, on the 9th inst., Mr Henry Archbald, 49.

In East Cambridge, suddenly, Mrs Hepsibah Blanchard, aged 50, relict of the late Abijah Blanchard, of Charlestown.

In Dorchester, N. H., Nov. 18, Betsey Caroline Moore, 17.

In Fairfax co. Va., 29th ult, Mr George D. Page, son of J. L. Page, Esq., formerly of Salem, Mass.

MARRIAGES.

In this city, by Rev Mr Frothingham, Mr John P. Fairbanks, to Miss Elizabeth S. Smith.

In this city, by Rev Dr Codman, Mr Arthur Wilkinson to Mrs Martha W. Dunning.

At Hingham, by Rev Mr Richardson, Dr J. H. Foster of New York, to Miss Meriel H. Lincoln, eldest daughter of Jonathan Lincoln, Esq. of H.

At Fairhaven, on Tuesday evening, by Rev Mr Peabody, Ezekiel R. Sawin, Esq. of F. to Miss Catharine H. Wady of New Bedford.

In Medford, on Wednesday evening, 9th inst. by Rev Mr Stetson, Mr Samuel T. Thompson, of Charlestown, to Miss Harriet R. second daughter of T. R. Peck, Esq. of M.

In Milton, on Thursday evening, 10th inst, by Rev Samuel W. Cozzens, Mr Lewis Tucker to Miss Mary P. only daughter of the late Rev Dr Samuel Gile, both of M.

In Guilford, Ct. 25th ult. Mr George H. Chapman, merchant of Boston, to Miss Roxana M. Brooks of G.

In Mansfield, on Thursday evening, the 10th inst, by Rev J. L. Stone, Mr Joseph Shepard of Foxborough, to Miss Sarah E. Billings of M.

BOOKS FOR CHRISTMAS and NEW YEARS Presents, for sale by JAMES MUNROE & CO., a large assortment of Books in rich bindings, many of them splendidly illustrated, suitable for Christmas and New Years Presents—among them are the following:
Carlyle's works, 8 vols 12mo, Turkey morocco
Mrs Hemans' works, 7 vols 12mo do do
Cowper, 3 vols 12mo—Cowper, 2 vols, plates
Coleridge's Friend, Turkey morocco
Milton, new edition, 12mo plates, morocco
Book of Gems, 3 vols octavo, plates do
Scott's Poetical works 6 vols do
Mrs Hemans, white calf, beautiful, 7 vols
Lalla Rookh, octavo, calf, plates—Ben Jonson, do
Burns, 8vo new edition—Milton, 3 vols 12mo
Scott's Poetical works, Paris edition, 7 vols 12mo
Lamb's works, new edition—Bryant, 12mo
Old English Prose Writers, 9 vols 12mo morocco
Burns, English edition, 8 vols 12mo do
Burke's works, 8 vols calf—Moore's works, 8vo
Hannah More's works 7 vols 12mo calf
Miss Edgeworth's works 10 vols do
Wordsworth, 8vo various bindings
Crabbe's Poetical works—Aikin's British Poets
Sydney Smith's works 3 vols—Gil Blas 4 vols
Shakspeare Gallery 8vo numerous engravings
Rogers' Poems and Italy 2 vols—Campbell, new ed 12mo
Finden's Bible Illustrations 2 vols plates
Irving's works 2 vols 8vo—Byron 8vo morocco
Sparks' American Biography, 10 vols morocco
Prescott's Ferdinand and Isabella 3 vols 8vo morocco
Bancroft's History of the United States 3 vols do
Coleridge's Poetical works—Gray's works 2 vols
Johnson's Lives of the Poets—Montague's selection 12mo
Scott's Lay, Lady of the Lake and Marmion 12mo plates
Sketch Book—Bracebridge Hall—Tales of a Traveller—History of New York, calf
Ware's scenes and Characters 6 vols calf
Coleridge's Aids to Reflection calf
Finden's Gallery of Graces—Selections from Fenelon
Pierpont's Poems 12mo—Spenser, 7 vols calf
Aldine editions of the following:—Thomson, Burns, Herbert, Coleridge, Mrs Jamieson's social life in Germany, The Georgian Era, Gray's works, &c
d 19 124 Washington street.

ENGLISH and AMERICAN ANNUALS, for 1841—Friendship's Offering—The Token—The Amaranth—the Rose of Sharon—the Keepsake—The Youth's Reeksake—The Annualette—&c
For sale by J. DOWE, 22 Court street. d 19

REMOVAL.

FRANCIS COGGSWELL, A. M., M. D., (*Homœopathic Physician and Practical Surgeon*) having practised his profession eight years, has removed from Taunton to Boston, and taken House No. 39 Front, near Eliot street.

REFERENCES.—His Excellency Gov. Morton, Hon. Daniel Webster, Bradford Sumner Esq., Hon. Rufus Choate, George Bancroft, Esq., Rev. Silas Aiken, Rev. O. A. Skinner, Frederick Smith, Esq.
Several letters, for general perusal, are left at Mr J. B. Dow's Bookstore, 362 Washington street. s26

JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
june 6 G. W. PALMER.

THE SCIMITAR.—Containing Well-tempered Reflections, by the Sharpe Family—a collection of Original humorous pieces in verse. This day published and for sale at TICKNOR'S, corner of Washington and School streets. dec 19

MONTGOMERY'S practical detail of the Cotton Manufacture of the United States of America with that of Great Britain, illustrated by appropriate engravings. A fresh supply received this day at TICKNOR'S, corner of Washington and School streets. dec 19

SPLENDID ENGLISH ANNUALS, FOR 1841.—Legends of Venice—displayed in a series of eleven highly finished engravings, from designs, by J. R. Herbert, Esq., and edited by Thos Roscoe, Esq., quarto, richly bound.
Heath's Picturesque Annual—a history and description of Belgium, by Thos. Roscoe, Esq., with sixteen highly finished engravings, from drawings by Thos. Allom, Esq.
The Keepsake—edited by the Countess of Blessington, with fifteen beautiful embellishments, by Chalon, Cox, Herbert, Maclise, Dyer, E. Corbould, Bently, Phillips, Hicks, Drummond, Meadows.
Book of Beauty—edited by the Countess of Blessington, with sixteen splendid engravings, from the drawings by Chalon, Grant, Hayter, Fisher, Hawkins, &c., elegantly bound.
Finden's Tableaux—The Iris of Prose, Poetry and Art illustrated with engravings by W. & E. Finden, from paintings by F. P. Stephanoff and H. Corbould, edited by Mary Russell Mitford.
The Book of the Boudoir, or the Court of Queen Victoria—a series of highly finished portraits of the British Nobility, from original paintings by eminent artists, engraved under the superintendence of W. & E. Finden: superbly bound in morocco.
Fisher's Drawing Room Scrap Book, with poetical illustrations by Mary Howitt: thirty-six engravings.
Forget-Me-Not, a Christmas, New Year's and Birthday Present, edited by Frederic Shoberl.
The Protestant Annual, edited by Charlotte Elizabeth, with ten highly finished engravings, &c.
The Juvenile Scrap Book, by Mrs Ellis, containing many fine engravings.
For sale by CHARLES C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112 Washington street. d 19

CHRISTMAS AND NEW YEAR'S GIFTS.

ENGLISH ANNUALS. The Book of Beauty—Keepsake—The Drawing Room Scrap Book—Heath's Picturesque Annual—Legends of Venice—The Forget-me Not—Friendship's Offering—Protestant Annual—Juvenile Scrap Book—Victoria Scrap Book—Iris—Gems of Beauty, &c. &c.
American Annuals. The Token and Atlantic Souvenir—Rose of Sharon—Friendships Offering—Youth's Keepsake—Annualette—Juvenile Forget-me-Not—The Amaranth—Lady's Annual Register, etc. etc.
Illustrated Works. The Shakspeare Gallery—Willis's Letters from under a Bridge—Marmion—Lady of the Lake—Scott's Lays and Ballads—Book of the Cartoons—Moral of the Flowers, &c.
Books in Splendid Bindings. Beautiful Editions of Milton, Shakspeare, Byron, Burns, Scott, Pope, Gray, Coleridge, Shelley, Moore, Hemans, Young, Thompson.
Juvenile Books.—A large and extensive assortment of Books suitable for children, among which are all the new and popular publications. For sale by WM. CROSBY & CO. 118 Washington street. d 17

WALKER ON FEMALE BEAUTY.—This day published and for sale at TICKNOR'S, Beauty, illustrated chiefly by an analysis and classification of Beauty in Woman, by A. Walker, author of 'Intermarriage,' 'Woman,' &c. Edited by an American Physician. d 5

THE BOSTON BOOK FOR 1841—being Specimens of Metropolitan Literature, edited by G. S. Hillard, Esq.—Just published: for sale at TICKNOR'S. d5

200 PICTORIAL ILLUSTRATIONS of the Bible and Views in the Holy Land.
New, cheap and valuable publication—Four hundred pages 8vo, fine paper, handsomely bound, price only Two Dollars.—The subscribers respectfully invite the attention of Clergymen, Teachers of Sabbath Schools, Heads of Families, and Booksellers, throughout New England, to the above new, Cheap, and splendidly illustrated Work. Published and for sale, at No. 133 1-2 Washington street, Boston. Its features are better defined by the title:—
'Two hundred Pictorial Illustrations of the Scriptures, consisting of Views in the Holy Land, together with many of the most remarkable objects mentioned in the Old and New Testaments, representing Sacred Historical Events, copied from Celebrated Pictures, principally by the old Masters; the Landscape Scenes, made from Original Sketches taken on the spot, with full and interesting Letter Press Descriptions, devoted to an Explanation of the Objects mentioned

POETRY.

For the Register and Observer.

THE EAGLE'S SONG.

I 'm away, away to my mountain home:
My wing is unchecked and free.
Where the wild winds over the snow-peaks roam,
And the avalanche slides from its icy dome,
Oh that is the flight for me.

I can watch the sun, when he first awakes
From his bed, far down in the wave:—
When backward his coral mantle he shakes,
And all unpinioned his journey takes
Alone through the blue concave.

I can tread where foot hath ne'er trod before,
Nor the arrow been loosed from its quiver:
And the sound of the dashing surge in its roar,
When it reaches me there, shall seem no more
Than the flow of a silvery river.

And far below shall the lightnings play
In the vapors that roll at my feet:
While I—oh with me it shall ever be day,
And I 'll pierce every cloud that shall dare to lay
Where the sun my keen glance cannot meet.

Oh I would not be chained to the sickly earth,
Its groves are too changing, far:
And its roses, are but of ephemeral birth,
—Oh, I 'd rather be yonder alone in my mirth,
And sport with the changeless star.

Then away, away, to my mountain home:
My wing is unchecked and free.
Where the wild winds over the snow-peaks roam,
And the avalanche slides from its icy dome,
Oh that is the flight for me.

And a captive heard, in his lonely cell,
His song, as he rushed to the sky:
And he felt his spirit within him swell
As his clanking chains around him fell,
While the eagle swept proudly by.

But he breathed not a sigh: and his voice was clear
As the breeze of a summer night.
'Soar on, proud bird, to thy native sphere!
Soar on: thou art but a stranger here,
Away from thine Alpine height.

Yes, joy go with thee, thou kingly bird!
Speed on in thy sunny track.
I must linger here where no voice is heard,
Not a song of love, nor a gentle word,
To woo me to gladness back.

But I would not give for thy pinion free,
The hopes that within me burn.
Oh no! for they whisper of rest for me,
Where the captive his galling chain may flee,
And joy to his soul return.

Then away, away, to thine airy height.
Thy journey will soon be o'er.
Thou wilt feel the slumber of death's dark night,
While I shall plume me in glorious flight,
For my home on the spirit shore.'

L. B. T.

MISCELLANEOUS.

SIR SAMUEL ROMILLY.

We copied into a late Register a few extracts from the Memoirs, recently published by his sons, of this excellent and eminent individual.

In the first volume is found an exceedingly interesting narrative of his early life, which he thus commenced, 1796:

'I sit down to write my life; the life of one who never achieved any thing memorable, who will probably leave no posterity, and the memory of whom is therefore likely to survive him only till the last of a few remaining and affectionate friends shall have followed him to the grave. A subject so uninteresting will hardly awaken the curiosity of any one into whose hands this writing may chance to fall, and I may almost be assured of having no reader but myself. In truth, it is for myself that I write, for myself alone; for my own instruction, and my own amusement. In old age, if I should live to be old, I may find a pleasure, congenial to that season of life, in retracing the actions and sentiments of my youth and of my manhood, less imperfectly than by the aid of an impaired and decaying memory, and as it were in living again with relations and with friends long deceased.'

And after an interval of many years, which was filled up by incessant professional business, and by most faithful and laborious discharge of parliamentary duties, he thus resumes his narrative in August, 1813, which was only five years preceding his melancholy death.

'After an interval of seventeen years, I am about to resume the task of writing my life; a task undertaken in very different circumstances, and with very different views, from those with which I now resume it. When I began to set down the few events of my unimportant history, I was living in great privacy, I was unmarried, and it seemed in a very high degree probable that I should always remain so. My life was wasting away with few very lively enjoyments, and without the prospect that my existence could ever have much influence on the happiness of others; or that I should leave behind me any trace by which, twenty years after I was dead, it could be known that ever I had lived. But since that period, and within the last few years, I have been in situations that were more conspicuous; and though it has never been my good fortune to render any important service, either to my fellow-creatures or to my country, yet, for a short period of time, at least, some degree of public attention has been fixed on me. It is, however, with no view to the public that I am induced to preserve any memorial of my life; but wholly from private considerations. It is in my domestic life that the most important changes have taken place. For the last fifteen years, my happiness has been the constant study of the most excellent of wives; a woman in whom a strong understanding, the noblest and most elevated sentiments, and the most courageous virtue, are united to the warmest affection, and to the utmost delicacy of mind and tenderness of heart; and all these intellectual perfections are graced and adorned by the most splendid beauty that human eyes ever beheld. She has borne to me seven children, who are living; and in all of whom I persuade myself that I discover the promise of their, one day, proving themselves not unworthy of such a mother. Some of them are of so tender an age that I can hardly hope that I shall live till their education is finished, and much less that I shall have the happiness to see them established in life; and of some it is not improbable that I may be taken from them while they are yet of such tender years that, as they advance in life, they may retain but little recollection of their father. To these, and even to my dear wife, if, as I devoutly wish, she should many years survive me, it may be a source of great satisfaction to turn over these pages; to learn or to recollect what I was, what I have done, with whom I have lived, and to whom I have been known. Such is the information that these pages pages will afford, and they will, I fear, afford nothing more. Of instruction there is but little that they can supply: what to shun or what to pursue, is that of which a life, so little chequered with events as mine, can hardly present any very striking lessons. I have been in no trying situations; the force of my character has never been called forth; I have fallen into no very egregious faults, and I have had the good fortune to escape those situations which generally lead them; but, from the pious affection which may have been instilled into my children's minds, they may set a considerable value and take a lively interest in facts which, to the rest of mankind, must appear altogether insipid and indifferent. It is, therefore, to enjoy conversation with my children, at a time when I shall be incapable of conversing with any one; and to live with them, as it were, long after I shall have descended into the grave, that I proceed with this narrative of my life. It is surrounded by these children in their happy infant state; cheered with the little sallies of their wit; exhilarated with their spirits; become youthful, as it were, by their youth; and transported at sometimes discovering in them the dawnings of their mother's virtues; it is in the repose of a short period of leisure after unusual fatigues in my profession; it is in a fine season, in the midst of a beautiful country, with some of the richest and most luxuriant scenes of nature spread before me: it is in the midst of all these sources of enjoyment and of happiness, that I sit down to this pleasing employment.'

Of Dr Franklin, to whom he was introduced in Paris, in 1783, he writes:

'Of all the celebrated persons, whom, in my life, I have chanced to see, Dr Franklin, both from his appearance and conversation, seemed to me the most remarkable. His venerable, patriarchal appearance, the simplicity of his manner and language, and the novelty of his observations, at least to me, impressed me with an opinion of him as one of the most extraordinary men that ever existed.'

EXTRACTS FROM REMINISCENSES OF JAMES JACKSON JR., M. D.

If to any one the beautiful epithet of the ancients, '*pius*' could be applied, I know of no individual more worthy of it than Jackson. No one I ever knew, reverenced his parents as he did. His heart seemed too full of deep feelings when speaking of his father; he could not express them. 'If there be any one thing truly delightful to me,' said he one day when we were strolling in the Garden of Plants, 'it is this: I feel as if since my arrival in Europe I have done all, ay, more even than my father ever hoped I would do. I have given him much true pleasure I am sure from the kind letters I receive from him daily.' It was quite wonderful and delightful to see how this intense love of his father influenced every action of his life. Often did he say, 'I did not so because I knew my father would not wish me to do it.' Again; 'Come,——, and hear a part of the *delicious* letter I received to-day from my father.' The slightest hint from his parent was enough to create intense pleasure or pain in his bosom.

These strong feelings of attachment to his family, his deep sympathy in their joys and sorrows sprang too freely from his pure heart to need any separation from them to have them heightened. Most persons are not fully sensible of the blessed joys of home until separated from them. Jackson, I am sure, always felt most sincerely the holy relation of a child to a parent, of a brother to a sister.

As love and respect for the Deity are nearly connected with holy feelings towards man, I shall now speak of Jackson's religious sentiments.

Deep and holy was his love of the Deity and right reverently did he worship him. His was no time serving worship; it was a continual stream of gratitude.—During the first year he spent in Paris he was a regular attendant upon the Unitarian Church, under the direction of an English Dissenter. About this time he spent certain hours in writing commentaries upon the Bible. This church ceased just before his return from England. But is it necessary to be at church in order to feel one's heart glow with gratitude for God's goodness? Oh, no! Jackson never had a day pass without feeling his reliance upon the all wise and benevolent Deity who rules all. Speaking to me one day he said, 'I have tried much not to do so; I have made it often in the morning the subject of prayer to the Deity.' He used to say he was first led to think seriously and act from principle by the perusal of Milton's Paradise Lost while in college. When in Paris we both attended the lectures of the eloquent Jouffroy: and from him he learned more fully to analyse his own mind, and to see in what happiness consists in this world, and the next. He made up his determination to strive in this lower world to fit himself for a future one, that would be purer and grander, by cultivating to the utmost his intellect and his affections.

THE BRITISH GOVERNMENT AND THE AMISTAD.

Parliamentary papers, just published, furnish gratifying evidence of the part taken by her Majesty's government in relation to this vessel, in the following letter of Mr Jerningham to the Spanish minister.—*British and Foreign Slavery Reporter.*

Madrid, January 5th, 1840.

Sir,—I have the honor to acquaiut your Excellency, that her Majesty's government received information that in the course of the last summer the *Tecora*, a vessel under Portuguese colors, imported from Africa direct to the Havana a cargo of negroes as slaves; and that, about six weeks after the arrival of these newly imported negroes at the Havana, forty-nine of them were purchased in the public slave-market in that place by Joze Ruiz, and four more by Pedro-Montes.

Ruiz and Montes then engaged the schooner Amistad to carry these negroes, together with themselves and stores, to another port in Cuba. During the passage, the negroes, with a view of recovering their liberty, seized possession of the vessel, put the master to death, and ordered the remaining whites to direct the course of the vessel to the coast of Africa. These whites, however, navigated the vessel towards the coast of the United States of America. until they were fallen in with by the United States brig of war, Washington, which conducted the Amistad to the port of New London.

The negroes were subsequently put upon their trial before the district court at Hartford for the murder of the Spanish captain; but it appears that this court expressed doubts of its having jurisdiction in the case, and that in the mean time the Spanish minister at Washington demanded that the negroes should be given up to the authorities of Cuba, as the property of Messrs. Ruiz and Montes.

It is, however, to be observed, that since the year 1820, according to Spanish law, it has been illegal to import negroes from Africa into the Spanish dominions. As, therefore, these negroes had been newly imported from Africa into Cuba; and as, according to the law, they could not be imported as slaves, they must in the eye of the law be considered as free persons.

I have consequently been instructed by my government to call upon the government of her Catholic Majesty to issue, with as little delay as possible, strict orders to the authorities of Cuba, that, if the request of the Spanish minister at Washington be complied with, these negroes may be put in possession of the liberty of which they were deprived, and to the recovery of which they have an undeniable title.

I am further directed to express the just expectations of her Majesty's government that the Government of her Catholic Majesty will cause the laws against the slave trade to be enforced against Messrs. Joze Ruiz and Pedro Montes, who purchased these newly imported negroes, and against all such other Spanish subjects as have been concerned in this nefarious transaction. I have, &c.

(Signed) G. S. S. Jerningham.

To his Excellency Don Evaristo Perez de Castro, &c. &c. &c.

DO CLERGYMEN KNOW LESS OF HUMAN NATURE THAN OTHERS?'

It is often said, that the clergy are less acquainted with human nature than other persons. If so, it is certainly their own fault, for none have such opportunities for knowing it. The merchant may know more of the bargaining and business side of human nature, the lawyer more of its vices, but none have such opportunities as the faithful pastor of seeing the uncovered depths of the soul of man. He looks at it on all sides, in its exultation and its anguish—he goes from the wedding to the funeral, he goes from parents rejoicing over the cradle of their infant child, to kneel by the dying man who is struggling to prepare for the awful change from time to Eternity. To the clergyman come, unasked, confessions which no other man hears—for him the smooth and civil surface of social life is removed, and he sees the anxious conflicts, the bitter self-reproaches, the fears, the hidden troubles which are going on below.

MODES OF TEACHING THE ALPHABET.

Various modes have been adopted for teaching the Alphabet to children. One method, which is the one pursued in *The Mother's Primer*, by T. H. Gallaudet, is, to direct the attention of the learner, at the very outset, to words merely. Let the teacher, for instance, take the words, *cat*, *dog*, *horse*, and show them to the child in succession, pronouncing each, but saying nothing about the letters, and giving them to understand that, taken *as a whole*, it is the printed name, or mark, for the animal which it is intended to denote. After doing this two or three times, let the teacher point to the word *cat*, and ask the child what it means, or of what it is the name. If he does not recollect, he must be told; and so with regard to the others. Soon he will be familiar with these three words. Now ask him to point to the word *dog*, the word *horse*, the word *cat*, and repeat this mode of inquiry, as well as the other till he is thoroughly exact in both. Then take three or four more words, of easy orthography and import, containing other letters of the alphabet, and pursue the same course; reviewing also, the first set of words. In the same manner, keep on employing other words until a sufficient number is obtained to include all the letters of the alphabet. Then take the word *dog* and show the child that it is made up of three parts, or letters, and teach him to call each by its proper name, until he is quite familiar with them. This process will be made the clearer if the word *dog* is written down, in printed letters, on paper, the letters being separated a little from each other.—Next, ask the child to point out the letter *o* in some other word,—then *d*,—and then *g*. Exercise him in this way till he is exact in doing what is required of him. Then take the word *cat* and proceed in the same manner, and so on till he has learned all the letters. The use of small cards, each containing a word in accordance with the above process, will be found to facilitate it much, and to give it additional interest. It has been tried in various families and schools, and with great success. The subsequent steps, after the alphabet is learned, both with regard to spelling and reading, can be varied at the discretion of the teacher. The mode of doing this pursued in *The Mother's Primer*, and which is intended to harmonize with the above mentioned plan, can be seen in that work.

THE WAY TO GET RICH.

1. Buy nothing you can as well do without.
2. Waste no time at the dram shop—'time is money.'
3. Spend nothing for intoxicating drinks, they injure your health, corrupt your morals, keep you poor, and lead to intemperance and crime.
4. Put all the money you can earn, except what is necessary for the support of yourself and family, in the Savings Bank, or in some safe investment where it will bring you interest.
5. Quit all boarding houses or taverns on the week day or on the Sabbath, where they will urge you to spend your earnings in gambling or drink, but associate only with the sober and moral, and you will save both your credit and your money.
6. Take care of your cents, the dollars will take care of themselves.
7. Calculate the cost of intemperance. If you spend in liquor 6 1-4 cents a day, in a year it is $22 78—in ten years, with intercst, $243 36—and in twenty years amounts to $586 52.

If you spend 25 cents a day, in a year it is $91 12 1-2—in ten years, with interest, $975 12—and in twenty years amounts to $1954 24.

Thus by simply abstaining from intoxicating drinks and the money spent in treating yourself and others, and putting it out at interest, in ten years it would amount to a sum sufficient to set you up in business- and in twenty years, including the value of time also saved, it would make you independent. It would pay your house rent for a small family—clothe and educate your children—supply bread and fuel during our cold winters—and make your wife and children comfortabble and happy. It would make you independent of the public—clothe you through the year—purchase a good library—soon enable you to purchase a small farm, or furnish a small capital to set you up in business in the city, where with sobriety, industry and economy, with the blessing of God, you might in time amass a fortune, make yourself useful and happy, an ornament and a blessing to the community.

SCHOOL ROOMS.

The Charleston Courier has the following extracts from a letter of Dr Samuel B. Woodward, Superintendent of the State Lunatic Hospital at Worcester, Mass., to the Secretary of the Board of Education, of said State, in reply to some queries respecting the construction of school rooms.—*Baltimore American.*

First, As to the ill effects of high and narrow benches, and seats without backs.

High and narrrow seats are not only extremely uncomfortable for the young scholar, tending constantly to make him restless and noisy, disturbing his temper and preventing his attention to his books, but they also have a direct tendency to produce deformity of the limbs. If the seat is too narrow, half the thigh only rests upon it; if too high the feet cannot reach the floor, the consequence is, that the limbs are suspended on the centre of the thigh.—Now, as the limbs of children are pliable or flexible, they are easily made to grow out of shape, and become crooked by such an awkward and unnatural position.

Seats *without backs* have an equally unfavorable influence upon the spinal column. If no rest is afforded the backs of children while seated, they almost necessarily assume a bent and crooked position; such a position often assumed, or long continued, tends to that deformity, which has become extremely common with children of modern times, and leads to disease of the spine in innumerable instances, especially with delicate female children.

The seats in school rooms should be so constructed that the whole thigh can rest upon them, and at the same time the foot stand firmly upon the floor. All seats should have backs high enough to reach the shoulder blades.—Low backs, although better than none, are far less easy and useful than high ones, and will not prevent pain and uneasiness after sitting a considerable time. Young children should be permitted to change their position often, to stand on their feet, to march and to visit the play ground. One hour is as long as any child under ten years of age, should be confined at once; and four hours as long as he should be confined to his seat in one day.

BEHAVIOR OF CHILDREN.

It is a common thing for parents to remark, that their children always behave worst when company are present. The truth probably is, however, that they conduct as well on such occasions as they generally do, only when company are present, the parents are more observing.

But how often are parents mortified by the rude, disobedient and sometimes impudent conduct of their children in the presence of company. To parents suffering in this way, we propose a remedy; and as it is the only effectual one, we hope they will adopt it without hesitation. It is this:

Begin immediately and make your children obedient, respectful and gentle at all times when company is absent, and you will never again be chagrined by their rudeness and disobedience when company is present.

This is the only certain, and we are sure it is the only proper remedy. You should remember that children do not know how to make the distinction between the presence of company and their absence, and that their conduct will usually be the same in both cases. Bear in mind that the improper conduct of your children is almost as annoying to your company as it is to you. Remember also, if you would have your children respect and love you, you must make them strictly obedient.—*Zion's Herald.*

SHORT PRAYERS.

I like short prayers, first, because nearly every prayer recorded in the Bible is short; the longest of them could, with proper decency, and reverence, be delivered in a few minutes; and I truly cannot find any excuse for those who travel in a circle in prayer for half an hour or more, repeating the same sentiments in a dozen various disguises. Secondly, because I agree in opinion with an able divine, lately a resident in this city, that few men can pray usefully more than five minutes. When the thoughts that lie on the heart are expressed before the solemn presence of God, the supplicant should cease. If he roam over the earth, merely in search of topics to lengthen his prayer, it is evident that he is not praying. Thirdly, because there is too much reason to fear that secret devotion is sadly neglected; for doubtless, if three quarters of the public prayers were uttered in the closet instead, the knowledge of God's glory would be advanced, and holiness could abound in men's hearts more on earth. I have no objection to any person praying as long as he pleases in private; the longer the better; but let his public petitions be short. He never should attempt to make up for private short comings, by uttering 'long prayers in the market places.' But some say, 'they must pray themselves into a good frame.' Well, let them do it, but not in the hearing of men: if they are cold, and heartless, and backsliden, let them go to their bedside; any where but in public; and make their peace with their Maker; and when they issue forth with faces beaming with tokens of the pardoning mercy of the Redeemer, they will be like 'living epistles, known and read of all men.'

'Benefit of Clergy.'—This expression is frequently employed by those who evidently are ignorant of its original and proper import. They use the words as if the individual who was deprived of the 'benefit of clergy' was not to be permitted to enjoy the instruction of ministers of the gospel, after being condemned to die; whereas the phrase refers to a 'privilege formerly allowed, by virtue of which a man convicted of felony or manslaughter, was put to read in a *Latin* book, of a *Gothic* black character, and if the Ordinary of Newgate said—*Legit ut Clericus*, i. e. He reads like a clerk, he was only burnt in the hand, and set free; otherwise he suffered death for his crime.'

Clerical Modes in America.—Dr Lang in his late book on Religion and Education in America, has the following remarks:

'The Presbyterian churches in America have no pulpits, properly so called. They have merely a platform and a reading desk. This arrangement is certainly much more favorable for oratorical effect; but I never got used to it.' 'The clergy, with very few exceptions, wear neither gowns nor bands. I disliked this, I confess; but what I disliked still more, was to see some of the younger clergy officiating with black silk cravats, so that the clergyman was not distinguishable in attire from a haberdasher's shop-boy. This was a great deal too republican for all my ideas of propriety.'

THE FLOWERS AND THE SNOW:

or, blessings should be seasonable.

Some beautiful white flowers were blooming in a garden until winter came on, and the snow began to fall. They were highly enraged at this attempt of the snow to cover them, and thus conceal their charms, and they attributed the outrage to envy of their whiteness. The snow, however, continued to fall, and at last covered all but a few, from which it drifted.

The winter was a very severe one, and the uncovered ground was frozen so hard, that all the flower-roots were killed, except those covered by the snow. The flowers, whose lives had been thus preserved, felt very grateful to the snow, and when the warm spring began to melt it, they grieved, and besought it to stay with them, and protect them through the summer. 'No' said the snow; 'I am the messenger of a wise Being, who only sends blessings when they are needed, and withdraws them when they would become hurtful. I preserve you in winter, but I should kill you in summer.'

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POETRY.

For the Register and Observer.

THE EAGLE'S SONG.

I 'm away, away to my mountain home:
My wing is unchecked and free:
Where the wild winds over the snow-peaks roam,
And the avalanche slides from its icy dome,
Oh that is the flight for me.

I can watch the sun, when he first awakes
From his bed, far down in the wave:—
When backward his coral mantle he shakes,
And all unpinioned his journey takes
Alone through the blue concave.

I can tread where foot hath ne'er trod before,
Nor the arrow been loosed from its quiver:
And the sound of the dashing surge in its roar,
When it reaches me there, shall seem no more
Than the flow of a silvery river.

And far below shall the lightnings play
In the vapors that roll at my feet:
While I—oh with me it shall ever be day,
And I 'll pierce every cloud that shall dare to lay
Where the sun my keen glance cannot meet.

Oh I would not be chained to the sickly earth,
Its groves are too changing, far:
And its roses, are but of ephemeral birth,
—Oh, I 'd rather be yonder alone in my mirth,
And sport with the changeless star.

Then away, away, to my mountain home:
My wing is unchecked and free.
Where the wild winds over the snow-peaks roam,
And the avalanche slides from its icy dome,
Oh that is the flight for me.

And a captive heard, in his lonely cell,
His song, as he rushed to the sky:
And he felt his spirit within him swell
As his clanking chains around him fell,
While the eagle swept proudly by.

But he breathed not a sigh: and his voice was clear
As the breeze of a summer night.
'Soar on, proud bird, to thy native sphere!
Soar on: thou art but a stranger here,
Away from thine Alpine height.

Yes, joy go with thee, thou kingly bird!
Speed on in thy sunny track.
I must linger here where no voice is heard,
Not a song of love, nor a gentle word,
To woo me to gladness back.

But I would not give for thy pinion free,
The hopes that within me burn.
Oh no! for they whisper of rest for me,
Where the captive his galling chain may flee,
And joy to his soul return.

Then away, away, to thine airy height.
Thy journey will soon be o'er.
Then wilt feel the slumber of death's dark night,
While I shall plume me in glorious flight,
For my home on the spirit shore.'

L. B. T.

MISCELLANEOUS.

SIR SAMUEL ROMILLY.

We copied into a late Register a few extracts from the Memoirs, recently published by his sons, of this excellent and eminent individual.

In the first volume is found an exceedingly interesting narrative of his early life, which he thus commenced, 1790:

'I sit down to write my life; the life of one who never achieved any thing memorable, who will probably leave no posterity, and the memory of whom is therefore likely to survive him only till the last of a few remaining and affectionate friends shall have followed him to the grave. A subject so uninteresting will hardly awaken the curiosity of any one into whose hands this writing may chance to fall, and I may almost be assured of having no reader but myself. In truth, it is for myself that I write, for myself alone; for my own instruction, and my own amusement. In old age, if I should live to be old, I may find a pleasure, congenial to that season of life, in retracing the actions and sentiments of my youth and of my manhood, less imperfectly than by the aid of an impaired and decaying memory, and as it were in living again with relations and with friends long deceased.'

And after an interval of many years, which was filled up by incessant professional business, and by most faithful and laborious discharge of parliamentary duties, he thus resumes his narrative in August, 1813, which was only five years preceding his melancholy death.

'After an interval of seventeen years, I am about to resume the task of writing my life; a task undertaken in very different circumstances, and with very different views, from those with which I now resume it. When I began to set down the few events of my unimportant history, I was living in great privacy, I was unmarried, and it seemed in a very high degree probable that I should always remain so. My life was wasting away with few very lively enjoyments, and without the prospect that my existence could ever have much influence on the happiness of others; or that I should leave behind me any trace by which, twenty years after I was dead, it could be known that ever I had lived. But since that period, and within the last few years, I have been in situations that were more conspicuous; and though it has never been my good fortune to render any important service, either to my fellow-creatures or to my country, yet, for a short period of time, at least, some degree of public attention has been fixed on me. It is, however, with no view to the public that I am induced to preserve any memorial of my life; but wholly from private considerations. It is in my domestic life that the most important changes have taken place. For the last fifteen years, my happiness has been the constant study of the most excellent of wives; a woman in whom a strong understanding, the noblest and most elevated sentiments, and the most courageous virtue, are united to the warmest affection, and to the utmost delicacy of mind and tenderness of heart; and all these intellectual perfections are graced and adorned by the most splendid beauty that human eyes ever beheld. She has borné to me seven children, who are living; and in all of whom I persuade myself that I discover the promise of their, one day, proving themselves not unworthy of such a mother. Some of them are of so tender an age that I can hardly hope that I shall live till their education is finished, and much less that I shall have the happiness to see them established in life; and of some it is not improbable that I may be taken from them while they are yet of such tender years that, as they advance in life, they may retain but little recollection of their father. To these, and even to my dear wife, if, as I devoutly wish, she should many years survive me, it may be a source of great satisfaction to turn over these pages; to learn or to recollect what I was, what I have done, with whom I have lived, and to whom I have been known. Such is the information that these pages pages will afford, and they will, I fear, afford nothing more. Of instruction there is but little that they can supply: what to shun or what to pursue, is that of which a life, so little chequered with events as mine, can hardly present any very striking lessons. I have been in no trying situations; the force of my character has never been called forth; I have fallen into no very egregious faults, and I have had the good fortune to escape those situations which generally lead them; but, from the pious affection which may have been instilled into my children's minds, they may set a considerable value and take a lively interest in facts which, to the rest of mankind, must appear altogether insipid and indifferent. It is, therefore, to enjoy conversation with my children, at a time when I shall be incapable of conversing with any one; and to live with them, as it were, long after I shall have descended into the grave, that I proceed with this narrative of my life. It is surrounded by these children in their happy infant state; cheered with the little sallies of their wit; exhilarated with their spirits; become youthful, as it were, by their youth; and transported at sometimes discovering in them the dawnings of their mother's virtues; it is in the repose of a short period of leisure after unusual fatigues in my profession; it is in a fine season, in the midst of a beautiful country, with some of the richest and most luxuriant scenes of nature spread before me: it is in the midst of all these sources of enjoyment and of happiness, that I sit down to this pleasing employment.'

Of Dr Franklin, to whom he was introduced in Paris, in 1783, he writes:

'Of all the celebrated persons, whom, in my life, I have chanced to see, Dr Franklin, both from his appearance and conversation, seemed to me the most remarkable. His venerable, patriarchal appearance, the simplicity of his manner and language, and the novelty of his observations, at least to me, impressed me with an opinion of him as one of the most extraordinary men that ever existed.'

EXTRACTS FROM REMINISCENSES OF JAMES JACKSON JR., M. D.

If to any one the beautiful epithet of the ancients, '*pius*' could be applied, I know of no individual more worthy of it than Jackson. No one I ever knew, reverenced his parents as he did. His heart seemed too full of deep feelings when speaking of his father; he could not express them. 'If there be any one thing truly delightful to me,' said he one day when we were strolling in the Garden of Plants, 'it is this: I feel as if since my arrival in Europe I have done all, ay, more even than my father ever hoped I would do. I have given him much true pleasure I am sure from the kind letters I receive from him daily.' It was quite wonderful and delightful to see how this intense love of his father influenced every action of his life. Often did he say, 'I did not so because I knew my father would not wish me to do it.' Again; 'Come,——, and hear a part of the *delicious* letter I received to-day from my father.' The slightest hint from his parent was enough to create intense pleasure or pain in his bosom.

These strong feelings of attachment to his family, his deep sympathy in their joys and sorrows sprang too freely from his pure heart to need any separation from them to have them heightened. Most persons are not fully sensible of the blessed joys of home until separated from them. Jackson, I am sure, always felt most sincerely the holy relation of a child to a parent, of a brother to a sister.

As love and respect for the Deity are nearly connected with holy feelings towards man, I shall now speak of Jackson's religious sentiments.

Deep and holy was his love of the Deity and right reverently did he worship him. His was no time serving worship; it was a continual stream of gratitude.—During the first year he spent in Paris he was a regular attendant upon the Unitarian Church, under the direction of an English Dissenter. About this time he spent certain hours in writing commentaries upon the Bible. This church ceased just before his return from England. But is it necessary to be at church in order to feel one's heart glow with gratitude for God's goodness? Oh, no! Jackson never had a day pass without feeling his reliance upon the all wise and benevolent Deity who rules all. Speaking to me one day he said, 'I have tried much not to do so; I have made it often in the morning the subject of prayer to the Deity.' He used to say he was first led to think seriously and act from principle by the perusal of Milton's Paradise Lost while in college. When in Paris we both attended the lectures of the eloquent Jouffroy: and from him he learned more fully to analyse his own mind, and to see in what happiness consists in this world, and the next. He made up his determination to strive in this lower world to fit himself for a future one, that would be purer and grander, by cultivating to the utmost his intellect and his affections.

THE BRITISH GOVERNMENT AND THE AMISTAD.

Parliamentary papers, just published, furnish gratifying evidence of the part taken by her Majesty's government in relation to this vessel, in the following letter of Mr Jerningham to the Spanish minister.—*British and Foreign Slavery Reporter.*

Madrid, January 5th, 1840.

Sir,—I have the honor to acquaint your Excellency, that her Majesty's government received information that in the course of the last summer the *Tecora*, a vessel under Portuguese colors, imported from Africa direct to the Havana a cargo of negroes as slaves; and that, about six weeks after the arrival of these newly imported negroes at the Havana, forty-nine of them were purchased in the public slave-market in that place by Joze Ruiz, and four more by Pedro-Montes.

Ruiz and Montes then engaged the schooner Amistad to carry these negroes, together with themselves and stores, to another port in Cuba. During the passage, the negroes, with a view of recovering their liberty, seized possession of the vessel, put the master to death, and ordered the remaining whites to direct the course of the vessel to the coast of Africa. These whites, however, navigated the vessel towards the coast of the United States of America, until they were fallen in with by the United States brig of war, Washington, which conducted the Amistad to the port of New London.

The negroes were subsequently put upon their trial before the district court at Hartford for the murder of the Spanish captain; but it appears that this court expressed doubts of its having jurisdiction in the case, and that in the mean time the Spanish minister at Washington demanded that the negroes should be given up to the authorities of Cuba, as the property of Messrs. Ruiz and Montes.

It is, however, to be observed, that since the year 1820, according to Spanish law, it has been illegal to import negroes from Africa into the Spanish dominions. As, therefore, these negroes had been newly imported from Africa into Cuba; and as, according to the law, they could not be imported as slaves, they must in the eye of the law be considered as free persons.

I have consequently been instructed by my government to call upon the government of her Catholic Majesty to issue, with as little delay as possible, strict orders to the authorities of Cuba, that, if the request of the Spanish minister at Washington be complied with, these negroes may be put in possession of the liberty of which they were deprived, and to the recovery of which they have an undeniable title.

I am further directed to express the just expectations of her Majesty's government that the Government of her Catholic Majesty will cause the laws against the slave trade to be enforced against Messrs. Joze Ruiz and Pedro Montes, who purchased these newly imported negroes, and against all such other Spanish subjects as have been concerned in this nefarious transaction.

I have, &c.

(Signed) G. S. S. Jerningham.

To his Excellency Don Evaristo Perez de Castro, &c. &c. &c.

DO CLERGYMEN KNOW LESS OF HUMAN NATURE THAN OTHERS?

It is often said, that the clergy are less acquainted with human nature than other persons. If so, it is certainly their own fault, for none have such opportunities for knowing it. The merchant may know more of the bargaining and business side of human nature, the lawyer more of its vices, but none have such opportunities as the faithful pastor of seeing the uncovered depths of the soul of man. He looks at it on all sides, in its exultation and its anguish—he goes from the wedding to the funeral, he goes from parents rejoicing over the cradle of their infant child, to kneel by the dying man who is struggling to prepare for the awful change from time to Eternity. To the clergyman come, unasked, confessions which no other man hears—for him the smooth and civil surface of social life is removed, and he sees the anxious conflicts, the bitter self-reproaches, the fears, the hidden troubles which are going on below.

MODES OF TEACHING THE ALPHABET.

Various modes have been adopted for teaching the Alphabet to children. One method, which is the one pursued in *The Mother's Primer*, by T. H. Gallaudet, is, to direct the attention of the learner, at the very outset, to words merely. Let the teacher, for instance, take the words, *cat*, *dog*, *horse*, and show them to the child in succession, pronouncing each, but saying nothing about the letters, and giving them to understand that, taken *as a whole*, it is the printed name, or mark, for the animal which it is intended to denote. After doing this two or three times, let the teacher point to the word *cat*, and ask the child what it means, or of what it is the name. If he does not recollect, he must be told; and so with regard to the others. Soon he will be familiar with these three words. Now ask him to point to the word *dog*, the word *horse*, the word *cat*, and repeat this mode of inquiry, as well as the other till he is thoroughly exact in both. Then take three or four more words, of easy orthography and import, containing other letters of the alphabet, and pursue the same course; reviewing also, the first set of words. In the same manner, keep on employing other words until a sufficient number is obtained to include all the letters of the alphabet. Then take the word *dog* and show the child that it is made up of three parts, or letters, and teach him to call each by its proper name, until he is quite familiar with them. This process will be made the clearer if the word *dog* is written down, in printed letters, on paper, the letters being separated a little from each other.—Next, ask the child to point out the letter *o* in some other word,—then *d*,—and then *g*. Exercise him in this way till he is exact in doing what is required of him. Then take the word *cat* and proceed in the same manner, and so on till he has learned all the letters. The use of small cards, each containing a word in accordance with the above process, will be found to facilitate it much, and to give it additional interest. It has been tried in various families and schools, and with great success. The subsequent steps, after the alphabet is learned, both with regard to spelling and reading, can be varied at the discretion of the teacher. The mode of doing this pursued in *The Mother's Primer*, and which is intended to harmonize with the above mentioned plan, can be seen in that work.

THE WAY TO GET RICH.

1. Buy nothing you can as well do without.
2. Waste no time at the dram shop—'time is money.'
3. Spend nothing for intoxicating drinks, they injure your health, corrupt your morals, keep you poor, and lead to intemperance and crime.
4. Put all the money you can earn, except what is necessary for the support of yourself and family, in the Savings Bank, or in some safe investment where it will bring you interest.
5. Quit all boarding houses or taverns on the week day or on the Sabbath, where they will urge you to spend your earnings in gambling or drink, but associate only with the sober and moral, and you will save both your credit and your money.
6. Take care of your cents, the dollars will take care of themselves.
7. Calculate the cost of intemperance. If you spend in liquor 6 1-4 cents a day, in a year it is $22 78—in ten years, with interest, $243 36—and in twenty years amounts to $586 52.

If you spend 25 cents a day, in a year it is $91 12 1-2—in ten years, with interest, $975 12—and in twenty years amounts to $1954 24.

Thus by simply abstaining from intoxicating drinks and the money spent in treating yourself and others, and putting it out at interest, in ten years it would amount to a sum sufficient to set you up in business- and in twenty years, including the value of time also saved, it would make you independent. It would pay your house rent for a small family—clothe and educate your children—supply bread and fuel during our cold winters—and make your wife and children comfortabble and happy. It would make you independent of the public—clothe you through the year—purchase a good library—soon enable you to purchase a small farm, or furnish a small capital to set you up in business in the city, where with sobriety, industry and economy, with the blessing of God, you might in time amass a fortune, make yourself useful and happy, an ornament and a blessing to the community.

SCHOOL ROOMS.

The Charleston Courier has the following extracts from a letter of Dr Samuel B. Woodward, Superintendent of the State Lunatic Hospital at Worcester, Mass., to the Secretary of the Board of Education, of said State, in reply to some queries respecting the construction of school rooms.—*Baltimore American.*

First, As to the ill effects of high and narrow benches, and seats without backs.

High and narrrow seats are not only extremely uncomfortable for the young scholar, tending constantly to make him restless and noisy, disturbing his temper and preventing his attention to his books, but they also have a direct tendency to produce deformity of the limbs. If the seat is too narrow, half the thigh only rests upon it; if too high the feet cannot reach the floor, the consequence is, that the limbs are suspended on the centre of the thigh.—Now, as the limbs of children are pliable or flexible, they are easily made to grow out of shape, and become crooked by such an awkward and unnatural position.

Seats *without backs* have an equally unfavorable influence upon the spinal column. If no rest is afforded the backs of children while seated, they almost necessarily assume a bent and crooked position; such a position often assumed, or long continued, tends to that deformity, which has become extremely common with children of modern times, and leads to disease of the spine in innumerable instances, especially with delicate female children.

The seats in school rooms should be so constructed that the whole thigh can rest upon them, and at the same time the foot stand firmly upon the floor. All seats should have backs high enough to reach the shoulder blades.—Low backs, although better than none, are far less easy and useful than high ones, and will not prevent pain and uneasiness after sitting a considerable time. Young children should be permitted to change their position often, to stand on their feet, to march and to visit the play ground. One hour is as long as any child under ten years of age, should be confined at once; and four hours as long as he should be confined to his seat in one day.

BEHAVIOR OF CHILDREN.

It is a common thing for parents to remark, that their children always behave worst when company are present. The truth probably is, however, that they conduct as well on such occasions as they generally do, only when company are present, the parents are more observing.

But how often are parents mortified by the rude, disobedient and sometimes impudent conduct of their children in the presence of company. To parents suffering in this way, we propose a remedy; and as it is the only effectual one, we hope they will adopt it without hesitation. It is this:

Begin immediately and make your children obedient, respectful and gentle at all times when company is absent, and you will never again be chagrined by their rudeness and disobedience when company is present.

This is the only certain, and we are sure it is the only proper remedy. You should remember that children do not know how to make the distinction between the presence of company and their absence, and that their conduct will usually be the same in both cases. Bear in mind that the improper conduct of your children is almost as annoying to your company as it is to you. Remember also, if you would have your children respect and love you, you must make them strictly obedient.—*Zion's Herald.*

SHORT PRAYERS.

I like short prayers, first, because nearly every prayer recorded in the Bible is short; the longest of them could, with proper decency, and reverence, be delivered in a few minutes; and I truly cannot find any excuse for those who travel in a circle in prayer for half an hour or more, repeating the same sentiments in a dozen various disguises. Secondly, because I agree in opinion with an able divine, lately a resident in this city, that few men can pray usefully more than five minutes. When the thoughts that lie on the heart are expressed before the solemn presence of God, the supplicant should cease. If he roam over the earth, merely in search of topics to lengthen his prayer, it is evident that he is not praying. Thirdly, because there is too much reason to fear that secret devotion is sadly neglected; for doubtless, if three quarters of the public prayers were uttered in the closet instead, the knowledge of God's glory would be advanced, and holiness could abound in men's hearts more on earth. I have no objection to any person praying as long as he pleases in private; the longer the better; but let his public petitions be short. He never should attempt to make up for private short comings, by uttering 'long prayers in the market places.' But some say, 'they must pray themselves into a good frame.' Well, let them do it, but not in the hearing of men: if they are cold, and heartless, and backsliden, let them go to their bedside; any where but in public; and make their peace with their Maker; and when they issue forth with faces beaming with tokens of the pardoning mercy of the Redeemer, they will be like 'living epistles, known and read of all men.'

'Benefit of Clergy.'—This expression is frequently employed by those who evidently are ignorant of its original and proper import. They use the words as if the individual who was deprived of the 'benefit of clergy' was not to be permitted to enjoy the instruction of ministers of the gospel, after being condemned to die; whereas the phrase refers to a 'privilege formerly allowed, by virtue of which a man convicted of felony or manslaughter, was put to read in a *Latin* book, of a *Gothic* black character, and if the Ordinary of Newgate said—*Legit ut Clericus*, i. e. He reads like a clerk, he was only burnt in the hand, and set free; otherwise he suffered death for his crime.'

Clerical Modes in America.—Dr Lang in his late book on Religion and Education in America, has the following remarks:

'The Presbyterian churches in America have no pulpits, properly so called. They have merely a platform and a reading desk. This arrangement is certainly much more favorable for oratorical effect; but I never got used to it.' 'The clergy, with very few exceptions, wear neither gowns nor bands. I disliked this, I confess; but what I disliked still more, was to see some of the younger clergy officiating with black silk cravats, so that the clergyman was not distinguishable in attire from a haberdasher's shopboy. This was a great deal too republican for all my ideas of propriety.'

THE FLOWERS AND THE SNOW:

or, blessings should be seasonable.

Some beautiful white flowers were blooming in a garden until winter came on, and the snow began to fall. They were highly enraged at this attempt of the snow to cover them, and thus conceal their charms, and they attributed the outrage to envy of their whiteness. The snow, however, continued to fall, and at last covered all but a few, from which it drifted.

The winter was a very severe one, and the uncovered ground was frozen so hard, that all the flower-roots were killed, except those covered by the snow. The flowers, whose lives had been thus preserved, felt very grateful to the snow, and when the warm spring began to melt it, they grieved, and besought it to stay with them, and protect them through the summer. 'No' said the snow; 'I am the messenger of a wise Being, who only sends blessings when they are needed, and withdraws them when they would become hurtful. I preserve you in winter, but I should kill you in summer.'

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